

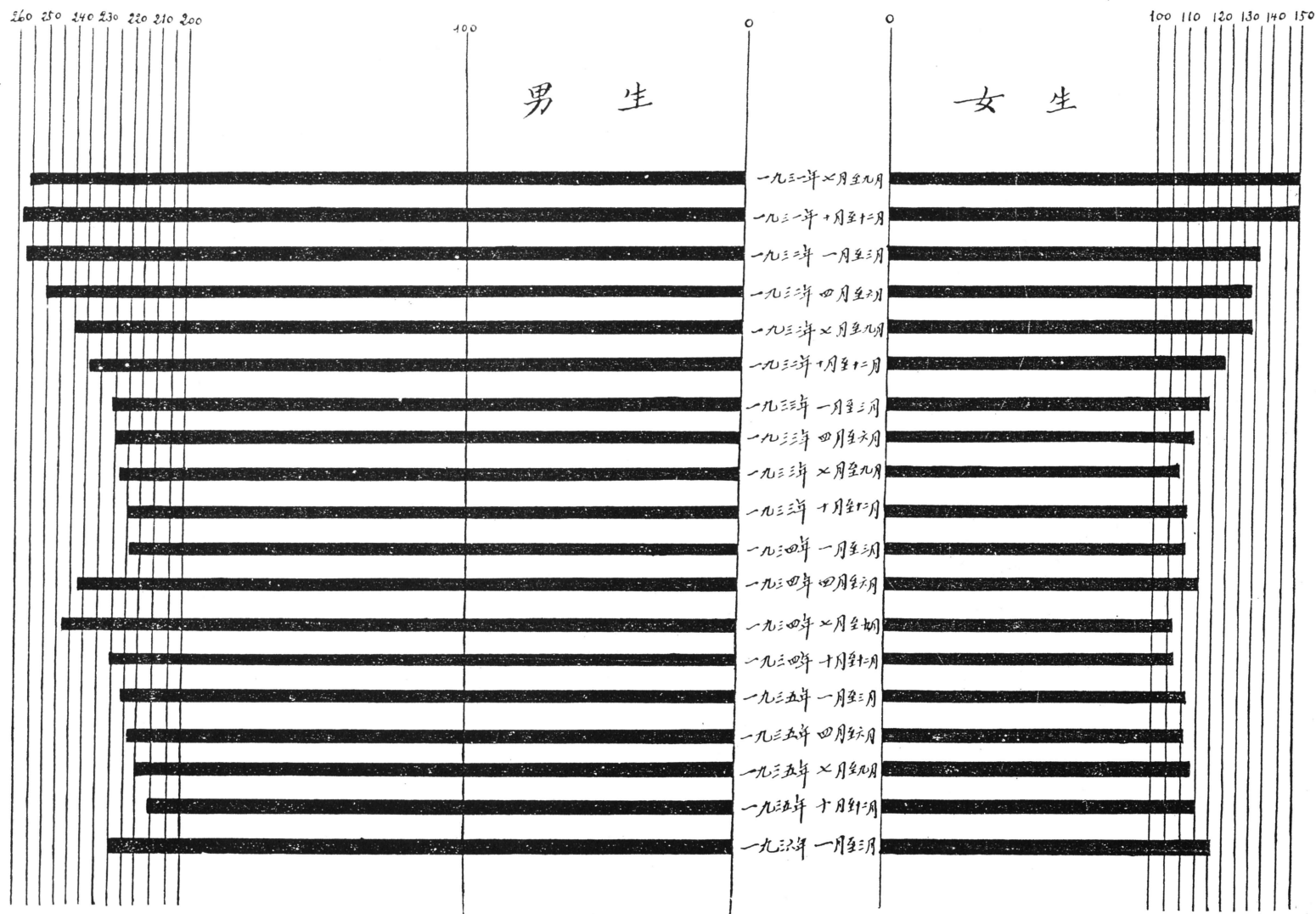
統計圖表

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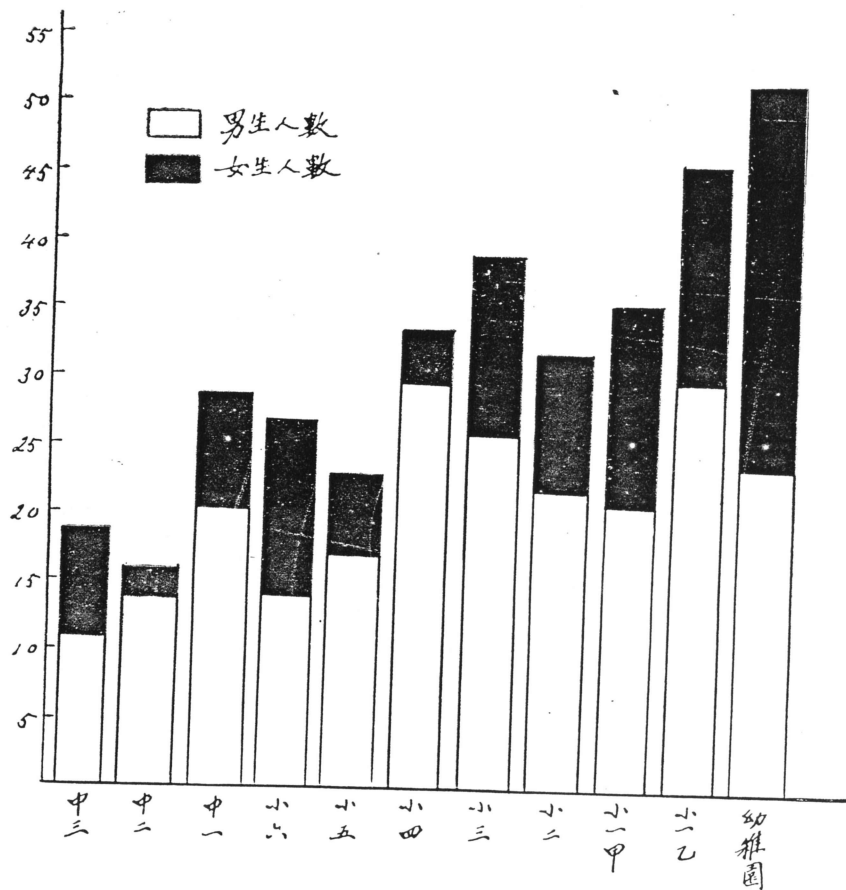
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 3. Djoemblahnja anak-moerid dari masing² klas sekarang dengen dibikin perbandingan lelaki dan prampoean.
 4. Perbandingan dari pengidoepannja pit-giap-seng dari klas chu-chung.
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最近四年半男女生人數比較圖



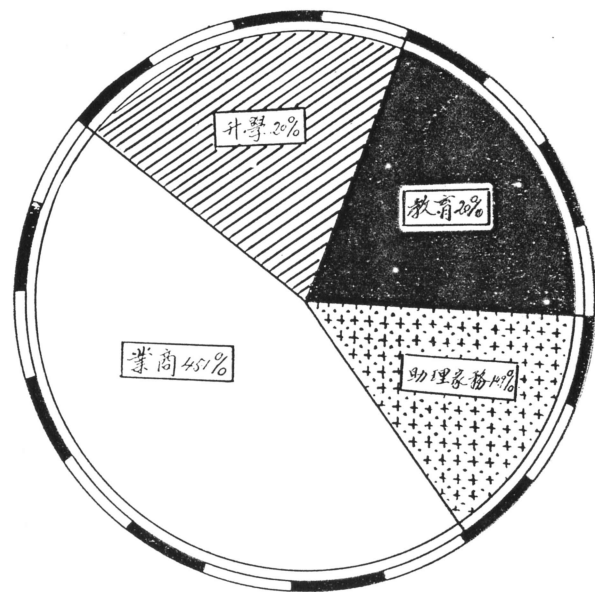
各級男女學生人數比較圖

二十五年三月製



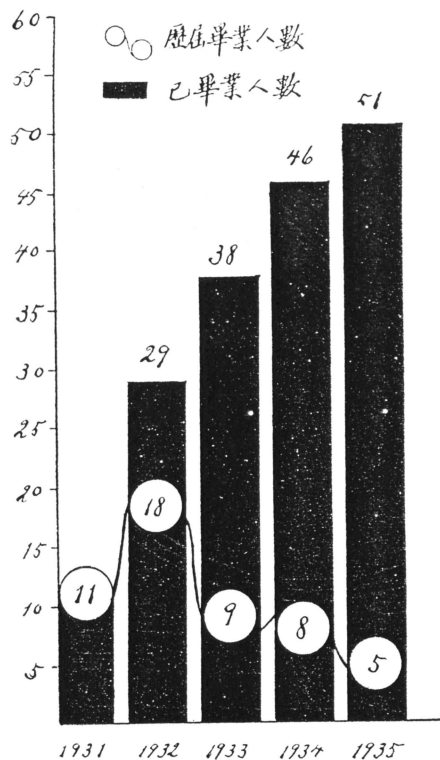
初中部畢業生出路比較圖

1931 — 1935

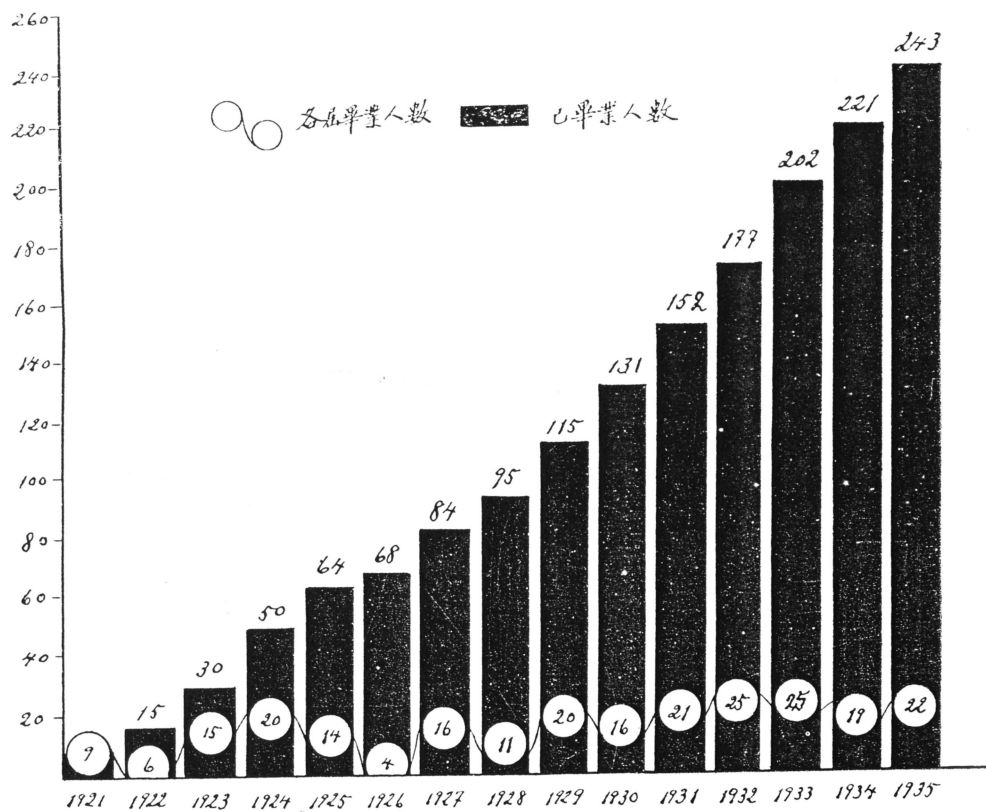


	第一屆	第二屆	第三屆	第四屆	第五屆	共計
升學者	2	4	1	1	2	10
教育界	3	2	4	1		10
商界	4	7	4	5	3	23
助理務	2	5		1		8
共計	11	18	9	8	5	51

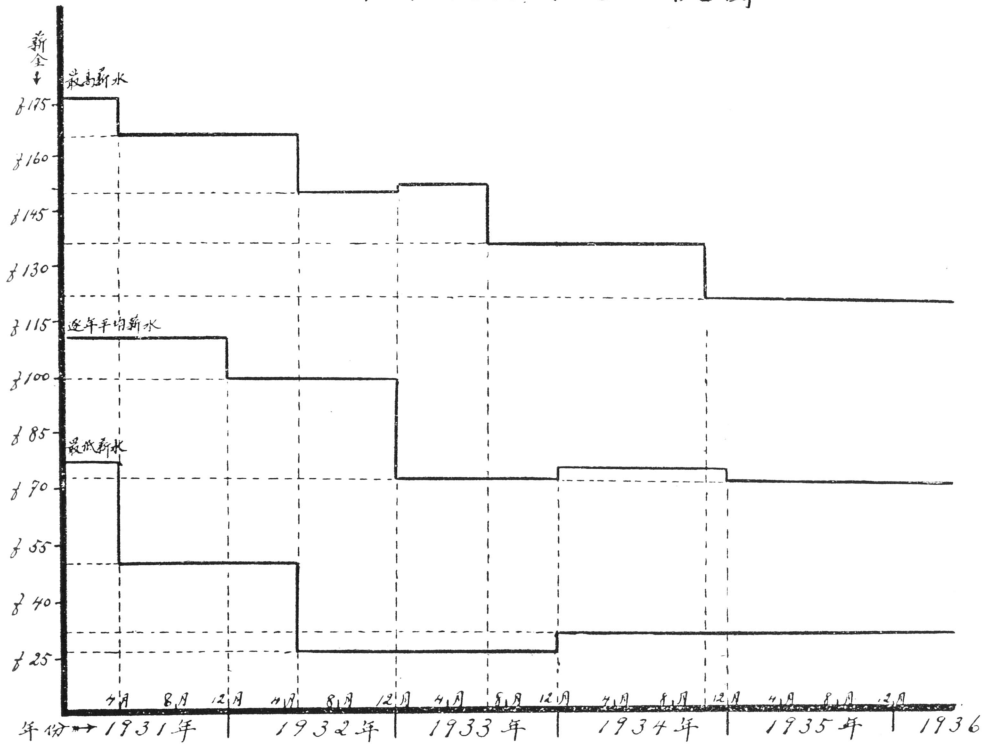
初中部歷屆畢業人數比較圖



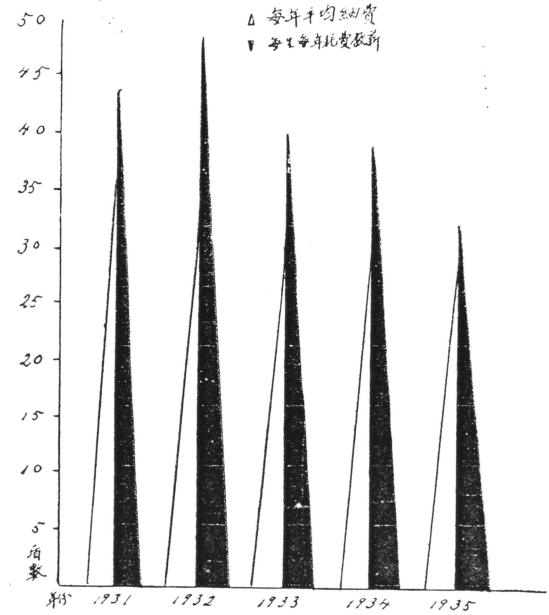
小學部歷屆畢業人數比較圖



五年來教員待遇比較圖



五年來平均每生供給學費及耗費教薪比較圖



年代	同學總數	共收學費數	每生平均學費 自給生學費	共收教薪總額	每生平均耗費 教薪總數
1931	407	14388.94	35.71	17895	44.405
1932	372	13333.9	35.04	18268.75	49.217
1933	331	10074.75	30.44	13824	41.764
1934	336	10069.65	29.97	12917.5	38.445
1935	323	8803.05	27.25	10570	32.786

最近兩年升級人數及百分比與荷華學校比較表

級別	1934年6月		1935年6月		荷印荷華學校		
	人數	%	人數	%	級	男%	女%
預備班升一年級	20	38.4	39	61.9	1—2	76.9	80.8
一年級升二年級	22	56.4	26	76.5	2—3	75.9	83.2
二年級升三年級	43	87.7	34	89.5	3—4	7.5	78.5
三年級升四年級	34	77.3	35	83.4	4—5	76.5	77.8
四年級升五年級	24	72.7	31	83.8	5—6	81.1	74.6
五年級升六年級	27	77.2	24	88.9	6—7	75.9	78.2
六年級畢業	20	83.3	24	8.0	7—8	84.7	79.8
中一級升中二級	26	83.9	18	9.0	—	—	—
中二級升中三級	13	72.2	21	10.0	—	—	—
中三級畢業	8	100.	5	83.4	—	—	—

1. 根據荷印統計局1930年教育統計,以資比較。荷華學校定七年畢業,其一年級相當於本校預備班。(本校已從1936年起添設幼稚園,從此將廢除預備班)。
2. 荷校初中無此項統計故不錄。

本校學生來源分佈1930年與1936年比較表

學生來處	1935年	1930年	學生來處	1935年	1930年	
Tegal	225		Adjibarang	1		
Bandjaran	19	1	Djatibarang	1	7	
Pagongan	17		Patikradja	1		
Pamalang	14	1	Ketanggöen-gan	1	7	
Magasari	13	2	Boelakamba	1		
Pesajangan	6	2	Losari		3	
Slawi	6	1	Pekalongan		4	
Soeradadi	7	2	Tandjoeng		4	
Brebes	5	1	Waroengpring		4	
Boemidjawa	5	1	Kedoengdjati		6	
Keboemen	5		Larangan		10	
Cheribon	1	5	Tjomal		21	
Poerworedjo	1	11	共	本埠	225	263
Poerwokerto	1			外埠	105	93

各級學生年齡分配與荷華學校華僑學生比較 (照計%)

年 齡	預 備 班		一 年 級		二 年 級		三 年 級		四 年 級		五 年 級		六 年 級		初 中 一		初 中 二		初 中 三		
	本	荷	本	荷	本	荷	本	荷	本	荷	本	荷	本	荷	本	荷	本	荷	本	荷	
五 歲	19.99	0.04																			
六 歲	39.99	2.30	4.35																		
七 歲	33.33	17.82	8.69	2.11	2.86	0.05															
八 歲	6.69	38.16	23.91	13.36	2.86	1.97															
九 歲		26.21	21.74	30.98	25.71	12.21	5.13	2.32													
十 歲		12.10	17.39	30.09	17.14	27.66	10.26	11.50	8.11	2.35											
十 一 歲		2.60	19.56	16.23	19.99	29.31	15.38	24.29	10.81	11.18	1.38	7.41		6.25							
十 二 歲		0.43	4.35	5.75	19.99	18.65	28.20	27.79	18.92	26.14	4.35	11.53	14.81	0.54	3.13	0.04					
十 三 歲		0.12		1.23	5.71	7.47	20.51	21.53	16.22	29.63	43.48	24.63	14.81	7.57	6.25	3.20	17.65				
十 四 歲		0.04		0.25	5.71	2.21	5.13	9.28	13.51	20.01	13.04	35.96	25.93	31.08	34.37	14.88	5.88	2.33	5.55		
十 五 歲						0.47	10.26	2.97	18.92	8.98	21.74	20.79	7.41	36.62	21.87	30.26	35.29	11.42	22.22	3.01	
十 六 歲							2.56	0.32	2.70	1.71	8.69	5.71	3.70	24.19	3.13	32.25	11.76	28.72	16.66	12.62	
十 七 歲							2.56				8.69		25.93		18.75	15.68	17.65	33.47	38.88	28.53	
十 八 歲															6.25	3.24	5.88	18.62	16.66	29.57	
十 九 歲																0.41	5.88	4.76		17.49	
三 十 歲 以 下																0.04		0.63		7.06	
																	0.05			1.72	

本 校 (一九三五年十月調查)
 荷 華 學 校 H. C. S. 及 初 中 Mulo (根 據 一 九 三 〇 年 統 計)

各級學生發育情形比較表

級 別	發育情形 人數					共 計
	生 時 不 詳 者	過 重 者	常 態 者	過 輕 者	身 長 不 足 者	
預備班	8		15	2		25
小一乙	1	1	22	9		33
小一甲	11		13	3	2	29
小二	2		18	9	2	31
小三	11	1	16	8	4	40
小四	6	2	20	9		37
小五		2	18	1	2	23
小六		3	21	2	2	28
初中一		1	28	3		32
初中二		2	12	3		17
初中三			15	1	2	18
共計	39	12	198	50	14	313

*本表依據新報館李錫珍君改製之身長體重對照表於一九三五年十月二十五日體格檢查結果排列（缺席學生未算入）

理化器械及博物標本統計表

	名 稱	件數	名 稱	件數	名 稱	件數
化 學 器 械 及 藥 品	衡重器械	3	蒸發器械	22	玻璃盛器	182
	比重器械	3	蒸溜器械	5	鑽孔器	21
	加熱器械	8	電解器械	2	鋸斷器	12
	支持器械	124	檢溫器械	7	漏斗	19
	研榨器械	5	容量分析器械	27	合 共	492
	洗刷器械	44	定性分析器械	8	化學藥品	249
博 物 標 本 及 用 具	植物標本	179	布 樣	81	貨 幣	79
	液浸標本	140	鏡架邊樣	71	橡	10
	昆蟲標本	64	鐵釘樣	45	蠟	8
	貝殼標本	207	繩索樣	21	圖 片	234
	礦物標本	21	彩色樣	432	顯微鏡	1
	剝製標本	5	紙 樣	179	合 共	1777
	物 理 器 械	力學器械	102	熱學器械	13	電磁學器
聲學器械		89	光學器械	17	合 共	266

校具教具圖書掛圖統計表

1.校具件數	2.教具件數	4.圖書冊數	5.兒童圖書冊數	7.運動遊戲器械件數	
大小雙人課桌椅	210副	風琴 1	萬有文庫 2000	小學生文庫 500	鐵櫃 1架
張貼板及黑板類	49	鋼琴 1	叢書七種共 334	小學生補充讀物 389	鐵球 1
各種辦公桌	34	縫紉機 1	總類 94	幼童文庫 200	吊環 1
各種藏物櫥	56	留聲機 1	哲學類 79	叢書九種共 245	啞鈴 20對
各種架類	60	中西算盤 2	自然科學類 236	高級讀物 153	棍棒 20對
化學實驗桌	4		社會科學類 70	中級讀物 142	籐圈 22箇
閱書長桌	1	3.掛圖張數	應用科學類 148	低級讀物 76	巨人步 1架
三枳長檯	15	國語掛圖 11	史地類 187		鞦韆 1架
扶手聽講椅	60	算術掛圖 13	文學類 472	6幼稚園玩具種數	軒輊板 1架
籐心靠背椅	58	社會掛圖 15	英文文學類 535	孟德梭里恩物全套	滑梯 1架
會客桌椅	1套	地理掛圖 51	藝術類 64	大小積木 10套	走櫃 1架
壓力機	1	歷史掛圖 5	現存雜誌 35種 1057	沙箱及用具 2具	搖盪椅 1架
鐵床	8	生理衛生掛圖 26	線裝書約200	小家庭陳設全套	木馬 9具
時鐘號鐘	2	動物掛圖 16	教科用書約300	玩偶及零件	球類用具 5種
雜類	約50	植物掛圖 29			

本校最近五年來經費收支比較表

項 目		1931	1932	1933	1934	1935
收 入 (Inkomsten)	學 費 Wang sekola	14388 94	13333 90	10074 75	100069 95	8803 05
	月 捐 Contributie	1980 25	1582 50	1374 50	1429 75	1150 50
	土 油 捐 Likim petroleum			227 775	67	
	圖 書 費 Wang bibliotheek			47 50	225	198 80
	房 租 金 Sewm roemah	210	195	180	152	122 50
	書 籍 贏 利 Keoentoengan pendjoealan boekoe	481	364 41	230 125	1228 315	819 31
	紙 料 贏 利 Keoentoengan pendjoealan kertas	551 25	571 02	597 45	829 50	794 60
	利 息 Rente dari bank	711 63	177 50	88 47		
	化 學 試 驗 費 Wang hoahak			16 30	30 30	38 10
	綠 銀 Wang dermaan		237 51			2373 035
	承 上 年 帳 存 Saldo dari taon jang laloe	1041 10	1845 37	69 02	38 47	
	不 兌 出 書 櫥 Keroegian	7635 845	5168 365	5862 06	2532 02	3702 72
	小 公 銀 行 Dari Factory				2200	
	欠 款 Pindjeman				88 965	246 25
	共 計 Totaal	27000 015	23475 575	18767 95	18897 42	19997 525
支 出 (Uitgaven)	購 置 校 具 Blie prabotan	165 295	252 53		17 65	
	修 繕 Onkost reparatie	1382 83	377 41		14 85	
	購 置 文 具 書 籍 Blie boekoe-boekoe	226 41	414 995	416 615	1296 88	937 65
	雜 用 Onkost roepa-roepa	1427 13	1385 28	1354 985	668 47	393 935
	薪 水 Tratement	17895	18268 75	13824	12917 50	10590
	川 資 Onkost djalan goeroe	308	38	20	20	
	地 稅 Padjek verponding	274 44		581 86		73 41
	體 育 用 品 Blie sport artikelen	14 09	32 08			
	寄 宿 舍 雜 用 Onkost roepa-roepa kosthuis	130 77				
	欠 學 費 及 月 捐 Penoengakan wang sekola dan contributie	2971 95	2637 51	2532 02	3702 67	5451 38
	尚 存 Saldo	1845 37	69 02	38 47		
	二十五年慶祝會 Onkost perajahan jubileum 25 taon	358 73				
	化 學 用 品 Blie prabotan hoahak				37 20	22 84
	紙 料 Blie kertas				222 69	171 40
	寄 林 玩 和 處 Wang titipan di toean Liem Goan Ho					608 25
共 計 Totaal	27000 015	23475 575	18767 95	18897 42	19997 525	

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英 文

1. The School's Dilemma by Lien Ham Djiang
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巫 文

1. Hoakiao dan bahasa Tionghoa oleh Kwee Keh Beng.
2. Tiong Hwa Hak Tong dan Kemadjoean Hwakianw oleh Tan Tong Ki.
3. Apa sekolahan? Tionghwa ada satoe kegagalan? oleh Tho Ping Liep.
4. Sedikit tentang T. H. H. K. oleh Tan Liang To.
5. Baba Terblakang 250 Taon terpetik dari Sin Po.

南洋華僑對於祖國復興之使命

胡先驕

東方古文化有二，一爲印度，一爲中國；亞洲東南部之民族，莫不爲此兩種文化所影響，馬來民族之文化乃此兩種文化之產兒也。吾國人在南洋最古之拓殖時期殆不可考。然交趾在秦始皇時已夷爲郡縣，則吾國與南洋之交通，恐在周秦卽已開始。至於晉法顯自天竺取海道北歸，已見南洋有吾國僑民不少。自此以後南洋與祖國交通頻繁，貞觀初年，重譯來朝者接踵。至明永樂中官鄭和造艫舩艦，遍歷南洋各邦，聲威所被，迄於今日。至今僑民族譜，尙可遠追明代，在異國爲王者，先後不下七八輩，此國人殖拓南洋光榮之歷史，而永宜引以自豪者也。及歐人統治南洋以還，以物質文明，開發南洋之物產，吾國僑民，復任筚路藍縷之勞，南洋之有今日，吾國僑民之力也。以國人企業之能力，故南洋之錫業，糖業，橡皮業，以及他種工業，皆操之吾國僑民之手；白人皆伺其顏色，惟恐或後，丁清季以來喪敗之餘，吾國人可以吐氣者賴有此耳。

吾國僑民尤有一種美德，爲他種民族所不及者，厥爲眷戀祖國是也。在其他國家之僑民，苟僑居異國已歷數世，則對其祖國淡然忘懷，視同秦越，且多否認其國籍，而吾國僑民，則雖北至北極，南至赤道，寄居至數百年之久，然猶關心祖國之休戚，一如未出國門

一步者然。自海通以來，吾國商務，年年出超而國民經濟賴以不至破產者，乃由於僑民每年以大宗資金匯回祖國也。每當國內有重大變故，南洋僑民捐資者踵相接。辛亥革命之完成，要以僑民資財協助之力爲多，此國人所宜銘感者也。

時至今日，國難深矣。東鄰已爲黷武主義所籠罩，若其野心不戢，則不但吾人祖宗墳墓之邦，終至淪於夷狄，卽南洋僑居之地，亦不容吾華人所安居。現在國內朝野上下，皆處心積慮，籌如何避免或應付此殆難幸免之患難。吾南洋華僑素來愛護祖國，處今日較任何時期更爲危急之日，斷不可不勉盡其營救祖國之義務也。

然今日救國之法，與昔日不同，此吾亟欲喚起南洋華僑之注意者也。自戊戌變法以還，直至民國十七年國民革命爲止，南洋華僑爲祖國捐資，以助憲政之改革，或政治革命，下至爲十九路軍籌餉項或購飛機軍火，犧牲不爲不巨矣。然實際對於建設新中國，究少灼然可見之成效者，蓋由於對於祖國僅有政治上之捐款而甚少經濟建設之投資故也。夫捐款以供政治之消費，每每不得顯明之效果，此爲政治運動習見之事，不必在中國爲然。且此種捐款之用途，捐款者不能監督而處理之；故每因其效果不見，而易引起捐款者之不信任。至若經濟建設之投資，則不但有助於祖國之復興，且可因之而獲利；實兩利之政策，愛國卽等於自利也。

今且爲吾僑胞略譚吾國之現勢。自國民革命成功，軍閥割據紛

爭之局已打破，政治雖尚未全上軌道，而執政治重權之人，其智識眼光遠在舊官僚之上。而革命領袖蔣介石先生無論對於政治或軍事，皆有極敏銳之眼光，與靈活之手腕，苟不受他種之打擊，不二十年必可使中國變為一勢力不可侮之近代國家。吾國黠武之東鄰有見於此，故必趁吾羽翼未豐時與以致命之打擊，於是乎有九一八，一二八，以及今年華北之變故。然蔣介石先生內迫於共黨，外迫於強鄰，在對外相當忍耐之下，不但肅清江西四川之匪亂，且將此兩省之政治，大加改革，將民國以來二十年之弊政一掃而空之。此二十年來政府毫無建設之政績，而在蔣介石先生領導之下，在九一八事變以後之四年期間，已造成數萬里之公路，新造成浙贛鐵路與京蕪鐵路；廿餘年未能完成之粵漢路，數月之後即可通車，隴海路西延已過咸陽，今又計畫敷設四川之成渝鐵路，不日興工，限兩年半完成；川湘，京湘鐵路網即可完成，則自杭州至雲南，北平至甘肅，四川至廣西廣東，宇內縱橫數萬里之途程，鐵路無不可達。至於航空事業發達以來，北平至成都或南京至雲南皆一日可達，而全國經濟委員會以大力辦理農村借款以及農產改良亦收空前之速效，兩三年後，吾國產棉之富，將居世界第二位。至於軍事上之建設，以事關國防，局外人不能深知，難為僑胞告，然可斷言者，數年以還，亦有空前之進步，強鄰若圖侵略，亦不能不有顧忌。在短期內憂外患交迫之三四年中而能有

此成績，且從未借一元外債，可見現在政府之努力而非尋常可比矣。

然則祖國今日之危機安在？則曰在國民經濟之衰弱。此其可懼遠在外患與共黨之上。吾國家為農業國家，工業向不發達，以產業落後之故，貿易入超年至數萬萬元。即糧食亦不足用，而每年米麥之入超，亦過一萬二千萬元。自歐美經濟恐慌發生以來，影響所及，國民經濟日趨衰弱，而政府迫於國防與建設事業之急要，故收支不能適合，而全賴公債以彌補。政府之財政尤有一極劣之局勢，即中央政府之收入，以國內企業不發達之故，全賴關稅以支持之。欲關稅多則必須輸入多，然入超大則國民經濟愈形衰弱，欲國民經濟較為健全，則必入超減少，然入超少則政府收入減少，而預算收支不能相合。必也工業礦業發達，在國際貿易上吾國能有相當之優勢，國民經濟相當健全，斯政府之財政不必盡賴關稅，而經濟之危機殆可免矣。否則即使鐵道網完成，亦無以救今日政府與國民之經濟危機，甚至不免於經濟之崩潰，是強鄰雖不能亡我，亦終必自亡也。⁹⁷

此種情形，政府當局未嘗不知。然國防不可不修，鐵道不可不築，農村不能不救濟，百廢並舉，政府之力實有未逮；然民間之大企業，政府必盡力扶助之，遠非昔日之政府可比。目下私人所經營之大企業最有成績者，一為永利化學工業公司新創之硫酸銨廠，資本七百餘萬為中國第一之化學工業；一為四川之民生實業公司所經

營之航業，去年一年盈利百餘萬，爲洋商所經營之輪船公司所望塵不及。而政府皆極力扶植之，與之以不少實際上之利益。惜國內企業家過少，多種重要工業，無資本與人才以興辦之耳。

中國今日之要圖，端爲建立重工業與開礦。中國銅鐵錫煤諸礦，未開採者極夥，而錫礦鎢礦尤爲中國之特產。若有大資本以開發之，必可獲厚利。重工業如鍊鋼廠、機器廠、硫酸廠、礰廠，皆有亟於設立之必要。其次則爲輕工業，若大規模興辦，可以塞每年巨額之漏卮，以四川而論，下川東數縣地方，以土法製糖每年出產至三萬萬斤，若設立新式製糖廠，再加以育種方法，則至少可增加產額一倍。又如四川林木極多，可作大規模製紙之用。中國茶業亦須設茶廠以製造之，使之能與爪哇錫蘭之茶競爭。江西素以瓷業著名，若設立新式瓷廠以製之，必可抵制日本瓷之傾銷。人造絲爲今日極重要之輕工業，在中國有極大之發展可能。此外尙有多種輕工業不能遍舉也。

惟此種種大企業咸有賴於大宗資本。吾國僑胞素以資本雄厚，企業能力優長，執牛耳於南洋，丁茲南洋經濟衰敗而祖國政府努力建設之時，正宜組織極大規模之公司，以開發國內之實業。鄙意吾國僑胞宜不分省界或僑居之國界，無論僑居暹羅，或新加坡，或爪哇，無論爲粵籍或閩籍，無論僑生或非僑生，皆宜一致連合，組織自五千萬至一萬萬元以上之公司派代表至南京與政府商酌應辦之

企業，則一面可以救國，一面可以獲巨利。愛國之僑胞幸勿坐視此良機消逝，蓋今日祖國若不能存在，他日僑民之第二故鄉，亦終必爲強鄰蠶食鯨吞之也。

復次近代實業之發達，端賴科學之研究。一國若科學落後，僅知仿效他人興辦實業，實業終失敗。德國之盛強，美國之富庶，日本之勃興，皆其朝野上下極力提創科學之故。蘇俄革命成功之後，提創科學尤不遺餘力。蓋科學已爲今日國家之命脈，非如昔時僅爲少數科學家個人之嗜好而已。吾國科學素不如人，故自戊戌變法以還，數十年終無進步，幸國人智力過人至民國以來科學研究漸有基礎。至今日則地質學、生物學、物理學、化學、氣象學、醫學，各科之研究皆有顯著之成就，尤以地質學與生物學之貢獻最多，以視日本毫無愧色，甚且過之。從事各項科學研究者，不乏在國際上享有聲譽之人。惜國家貧乏，社會愚蒙，不知提創科學，使熱心之科學家束手無策，一籌莫展。故在今日而言愛國，與其捐貲購買飛機，不如提倡科學。今日之科學研究機關，若每年能有經常費十萬元，卽能作多種利國福民之研究。故得基金百萬卽能辦一科學研究所，美國煤油大王鋼鐵大王捐貲辦研究所，動輒數千萬，其造福於人類，殆不可計及，其名留萬古，自不待言。南洋僑胞，若遠見至此，能秉其平日急公好義之心，捐貲於國內科學研究機關，以爲國家造福，則尤爲我所馨香禱祝者也。

直華最近六七年間復興工作的總檢討

劉 宏 謨

「一」 引言

直華成立至今已到了三十週年，當局邀我寫一篇文字做紀念，我覺得要真想做文章紀念直華，在我和直華的歷史關係來說，現在的題目是比較有意味的。因為直華雖有三十年歷史，而最近六七年間的發展，尤其是最近四五年內的改進，總能算做校史上最重要的一頁。在最近四五年內的改進中，我是親自經歷的，所以處近三十週歲的壽辰，我以一員退休老僕的資格，統括檢討這六七年間所親自見聞的史實，藉以闡明直華所以能走上現在一個史的階段的真因，未始不可以由檢討既往進而策勵將來；謹獻此以祝壽禮，並祝直華前途長足進展，永壽無疆！

「二」 直華最近六七年來之史的特徵

一校有悠久的歷史，必可發現許多史的特徵；這些史的特徵，往往是零碎史實的理解鑰匙。直華最近六七年間所以能興革發展，我們可由她的史的特徵，發現其因果關係：

(一) 直華在最近六七年間都有安放在銀行的基金。

(二) 直華在最近六七年間能以較優待遇羅致人材。

(三) 直華在最近六七年間的總理，都是由受過中華教育賢明而有為的人充任。

(四) 直華在最近六七年間校長多是富有學術涵養熱誠勇為的青年(所以說「多」而不說「都」因為我自己要除外)

(五) 直華在最近六七年間的校長，除龔道熙先生是直接聘請的以外，其餘都是由在校已信任的教員升任的。

(六) 直華在最近六七年間的教師，都是未滿四十歲的少壯(超過三十五歲的不過二三位)。

(七) 直華在最近六七年間，除經濟權外一切校務進行，皆由董部信任校長聽從其主持發展的。

(八) 直華在最近六七年間的教員聘請，都是依人材需要，審慎選取，由董部及校長會同辦理的。

(九) 直華在最近六七年間的校務和教務，都是積極向着理想改進的。

(十) 直華在最近六七年間樹立了一種研究向上的風氣。

以上的十種特徵，都是直華最近六七年間積極發展的主要根源，荷印各華校所以未盡能積極改進的，主要由於不能俱備這十種特徵，這是在我檢討直華過去復興工作中所特別提示的一要點。

「三」 直華最近六七年間校務進展的主要動力

上節所舉的史的特徵，是直華最近六七年間復興工作的客觀條件，又可說是校史演進的現實背景，但是這種客觀條件或現實背景，仍未能整個解釋直華復興工作的整個史實，在這種客觀條件或現實背景之外，尚有一個重要而必需的動力，便是肩任這復興工作的主要人物之性格的活躍，我所以在檢討過去工作而特別更注意這一點的原因有三：

- (一)教育本是精神的事業，辦學人無精神的敷衍和有決意的改弦，影響於學校前途是非常鉅大的。
- (二)在無激勵的南洋，尤其在僻靜的直葛，辦學人沒有銳進的意向，學校是不能積極改造的。
- (三)辦學所遭遇的精神和物質的困阻，尤其是直華最近數年間所處的境遇，若不靠賴主持人堅毅無畏的折衝前進，直華是不能躍進到現今的一個階段的。

基於上述的三種原因，所以我在述明直華復興的客觀條件之後和在檢討直華復興的具體工作之先不能不把這復興工作的幾個主要人物，加以簡略的素描，以完備校史檢討的正確使命：

因為要描述直華近世史的人物，使我聯想到在泗在吧的朋友們對我的言談，他們見了我總要問到黃素封，龔道熙二兄；慚愧的很，他們常把我和黃龔二兄並提，並且加上一句應酬話，說直華之

有今日，是你們三位苦心經營得來的。我們好像桃源三結義的兄弟，我便接着說諸位不要忘記了保護阿斗的趙子龍和六出岐山的諸葛亮，蜀家天下，本是衆將官血戰興復的，現在三弟兄皆去，但是突圍救主的趙子龍，和出謀致勝的諸葛亮還在，光復漢室仍爲衆望所繫，有軍師，子龍在，蜀家天下仍是長祚的。

不過在這喻例之中，又發生了一個疑問，就是所謂三結義的弟兄，究竟誰算劉關張呢？在直華同事的笑談中，因爲我姓劉，所以他們官稱我爲劉備，其實論起我和龔黃二位對直華的關係，和各人處事爲人的癖性，我自覺不像劉玄德，因爲直華是龔兄先到，我和黃兄都是後來集聚的，論理應推他爲老大哥。論到龔兄顧全大勢，協和各方的氣度，也很像艸創蜀漢的劉玄德，至於黃兄的急直性兒，真有些像張翼德，當校事緊張阻困的當兒，幸虧他在長板坡的一怒，的確嚇退過阿瞞，艸創江山的百餘血戰，黃兄都是站在最前線忠勇衝鋒的。我的性情很爽直，秉公不徇私，遇到迫急的時候，也曾演過單刀赴會的一幕，所以有些像關雲長。這三位弟兄都十足是北方剛直的性格，重道義輕財貨，不肯折節屈服於人下，所以對於董部從未遷就夤緣，因此才形成直華董部不以苦力雇員看待教職員的習尚，同時我們三人平日相處總是拿復興漢室的使命相激勵，運籌帷幄，無非想向着大局有利的方面邁進。所以校內樹立了研究向上

的風氣，同時董部也能以信任的態度，聽從我們去主持發展，所以上節所述的史的特徵，半數是由多年來主持人的赤誠忠勇性格的活躍所鑄成的局勢。這是在我們檢討過去工作中所不可不真切認識的。

「四」直華最近六七年間校務衍進之史的分期

上面既經闡明了直華最近六七年間校務進展的背景和動力，現在可以正式檢討其衍進的史跡，這種史跡的衍進，是隨着校務進展的必然程序和主持人物的個性主張，而顯示幾個不同的分期的，這種分期恰可相當於民國政變的四個階段，現在容我依次申述如下：

(一)光復時期——這期是龔道熙先生任校長的時期，這期的主要目的是擴張局面，奠定基礎，撫順輿情，協和各方，在這時期最可紀念的功業，就是開夜市，共賺了兩萬盾，存在銀行做發展的基金，班級由小學擴充到初中。以龔先生穩重老成的態度，博得內外輿情的好感，一切艸成復興工作開始時期的初步重要工程，頗像民初南京臨時政府成立前後的局面。

(二)軍事時期——這期是黃素封先生長校政的時代，這期外因董部新舊董事更迭，地方隱有裂痕，內因改校長制為委員會制各委員未盡一致，一切進行須由會議取決，一切設施常

受外界監視批評。黃先生處此艱困，獨能力排萬艱，積極建樹，身先士卒，奮勇作為，故校政設施仍能積極向着理想的境域邁進。此期最可紀念的功業，就是修葺全部校舍形成今日優美的教學園田，編輯半月刊提高了直華對外埠的信譽，提倡科學研究及修學旅行造成師生學術研究的校風。黃先生本是一位熱情勇為的實際學者，所以他的辦學，對於校風校譽的鑄成，特別有成就，在龔先生開創局面之後，即有黃先生出而建立良好的校譽校風，這都是對於直華極有價值的貢獻。

(三)訓政時期——這期復由委員制改為校長制。而我忝蒙不棄，委任長校，此時校務教務，權集一身，總理屢換，皆忙於私事，如難以前總理的事必躬親，更使我不能不分心對外，此期承前二期之後，雖校基校譽校風已有良好的建樹，但是校政組織仍然散漫，一切進行都無定法，教學實質因襲故舊，教育設施未見充實，所以我接事以後，目標由形名的澎漲，移進於內部實質的整理改進。本期成就的工作是增設小博物館，美術室，兒童遊戲室，兒童閱書室，確定學校行政組織，課程標準，各科教材，考試制度，利用參觀，講座，壁報，月會以激勵校風，勵行考成，升降，比賽，會試以齊一程度，這些工作都是經過三四年的長時間，由理論，試驗，研究而始確定成為定例定法。直華內

部一切設施才走向確定而合理之途，此時形名與實質略可相稱，學校可算是粗具了規模。

(四)憲政時期——這期是指着最近的一年，由現任校長吳直由先生主持校政，吳先生研究教育，曾任教各地深具經驗的，平時在校，策劃甚多，今番上台，更能勝前人一籌，我離直華已一年，對於吳先生的辦學方針及設施雖未目睹，但就直華校史的衍進的自然程序推想，將來或已經走向憲政的一途，因為前三期的校政衍進，都因在草創時期中，未定局面下謀改進，所以無成法可循多含有人治的成分，在我任職時期雖擬成法，但仍含有試驗和訓導之意旨，未敢倉卒確定成文，此種憲法的確定，吳君必能利用此次出刊紀念冊時而全部完成，使直華校政此後更有定憲可循，直華校史更可躍進一新階級。

(五)直華最近數年間可歌可泣的史實

直華最近六七年間的發展，尤其是最近四五年內的改進，真可說是全部翻新，徹底改造過的，一個學校在短時間內經過這樣大的變遷，當然不少酸甜苦辣的經歷，現在我特揀幾件印象最深刻的可歌可泣的史實，以表顯辦學的艱難，締造之匪易，今日校內的一草一木一釘一字，都是前人和現在人心血的代價，這些可歌可泣的史實，都是前進曲中最緊張的節奏，也是直華校務進展中最重要的

關節，在祝壽聲中，這些史實才是最有紀念意義的。

(一)開會忙，辯爭烈——記得是在二三年前吧，我們爲了創造一切校務教務的法規，除了每星期舉行教職員會議以外，又組織校務委員會，教務委員會，各科研究會等等，在最緊要的時候，各種會議幾乎每晚輪流着開會，每次開會各委員悉心開誠的去研究討論，常爲着一個難決的問題辯論到夜裏十二點鐘。大家打開鐘錶，發現天已夜深才把議案保留下次再討論，或把計議去試行下次報告再研究，這樣的輾轉開會，往復辯論，很足表示各委員對校務，教務的熱誠負責，現行的許多成法，都是在這種緊張局面下產生出來的。

(二)爲公誼捐私情——我和龔、黃三人間，雖在私交上很密厚，但爲校務進展，爲公誼捐私情的地方很多，例如黃君堅決主張創辦實驗室，我堅決主張創辦博物館，龔君堅持科學研究會會員無限制，儘力爲公誼爭公理，爲理想謀實現，事前不因主張不同而遷就私情，事後不因公務而傷私感，這種良好的從公態度不僅在同事間保持多年，並且和直華的總理及董事部也常拿堅決的意見據理力爭，我覺得一個學校最忌的是教員間濫用私情，貽害公務，暗中欺騙，表面奉承，數多華校之未能長足進展，主要癥結，常卽在此；直華最近幾年間，所以能得積極

展進的，同事間這種良好的從公態度是值得稱頌的。

(三)虧本也要辦，無錢也要幹——直華從開辦到現在的三十年內，只有一年是收支平衡，其餘總是年年虧本的，在最近六七年間虧本最多，考究虧本的最大原因是辦中學，但是直華的董事部並不因為虧本而停辦初中，也不因為虧本而不優禮人材，並且在掙扎中兩次試辦高中，幾次增置設備，董事部總想設法開源而不想太過節流，這種維持學校的苦心，是賢明而可稱頌的。同時校內的設備，真可說是從無錢中苦幹出來的，現在的圖書館和實驗室都是黃君苦心奔走募捐創辦的，不僅到現在牠是靠着師生的月捐和實驗費而維持的，並且擴充分設出一個兒童圖書館，現在的小博物館，各種設備除原有物理儀器外；多是我經手募集和自己捐入的，學校並沒有多用一仙錢，現在走廊裏的名人掛像是我私人的東西贈給學校的。現在的小遊戲室是我在臨離校前的一個月自己拿出錢來創辦的，也沒有用過學校的半仙錢，由這些事例，可知有錢固容易辦學，無錢也能辦學，有錢無心不能辦，無錢有心可以辦，直華最近幾年間，所添置的設備真不算少，別人都說直華有錢所以能充實設備，誰知這些設備是從無錢中掙扎出來的呢？

(四)攬材之切從公之熱——直華每缺教員，董部和校內

教職員便愁苦一兩個月，因為公開的登報憑空徵求，不敢信任，負責推薦又苦臨時無稱職人材，籌謀探訪，煞費苦心，記得有一次為的要請一位英文兼商業之教員，我和董部的學委林綿和君秘書林綿茂君三人跑到北加浪岸去探訪；不成，我又和同事陳良度君跑到三寶壟去探訪，又不成，最後由多方投函中由證書履歷內定了一位教員，但是我們還不敢憑此相信，還要請他親來直葛會面談商，由他的舉止言談，品格學問，最後多人商論然後決定，直華多年間聘請教員，都是這樣真切仔細，這也是可稱頌的一種事實。因此所聘教師，每能得到優異，對教管多能稱職，稱職之外，熱誠助校務發展的也不少，隱然造成同事間熱心從公的風尚和美德，平日辦公大家也很緊張；我們在辦公時間不離校，不閑談，工作十分忙碌，我每天下午二時後才回家吃飯，下午四五時又要到學校整理一切，晚間是常出外商洽校事，勸募設備，工作緊張時竟至失眠，同事間有了這種熱烈從公的風尚，若不替學校做多點事反覺得是落伍恥辱的，直華能積極前進，實由於此。

在酸甜苦辣的六七年的校務進行，可歌可泣的事實真不知有多少，校史正面記載，只不過是辦學結果的記錄，幕後可歌可泣的經歷，才是辦學遭遇的重要關節。所以我特在過去工

作總檢討中，略述幾個真實的事例，以明直華在過去曾走過多麼艱險歧曲的路，耐人回憶！

「六」 直華前途的展望和祈望

我在上文中，檢討過去工作的目標，不在平敘史實，而重在分析因果，這種因果不僅可以解釋最近六七年間復興工作的全部史實，並可以為預測直華前途的論據。直華前途將來究竟進展到如何局面，全決於今後校內當局新的動力和董部當局所給予的新的客觀條件之如何以為斷，就目前經濟而論，以前所特賴以發展的兩萬基金，現幾全數用盡，今後董部對學校經費如何籌謀，關係於學校前途甚大，為學校前途着想，理應寬籌積金，以為今後彌補之用，但直葛一埠直接受糖廠停工，S.C.S.鐵路總局遷移之影響，間接受世界不景氣惡潮之激蕩，一般華商景况蕭條，不僅捐款為難，且擔負子弟教費也多感吃力，所以開原一層，董部雖數年內積極進行，但成績很小，迫到無法，只有內部節流以求平衡，所以近二三年內低班正式教師逐漸改換助教，高班正式教師薪金屢次降低，長此以往，若不亟求開源而只靠節流則低班的基本教育，實質將逐漸減色，高班的優良教師迫而難久留任，直華前途之危機，主在於此，此種危機的扶救，不能不仰賴地方人士之熱誠合作，儘力贊助，始可永保過去光榮之歷史於不敗，這是在紀念過去聲中不禁於祝禱將來的第

一點。再就內在的精神動力言，過去研究的空氣，勵進的精神，服務的忠勇，延攬人才之真切，必須永保為直華之美德，同時董部諸公仍必再多抽精力時間為學校解紓困難，董部董事既多，校內教師亦衆，人多口雜，是非難見，總理及學務委員又必眼光高遠，心胸寬大，信任主持人，辨別真是非，以有利於學校之積極進展，這是我檢討過去，展望將來，而特別祝禱於將來的又一點。

「七」 結 論

總之，直華在今日，誠不失為荷印華校中一良善學校，他所以能走上良善之途，實是這最近六七年内復興工作的成果，這種成果的內因外緣，更不能不推源於直華董部所給予的背景之佳良，和校內當局所給予的動力之緊張，這是在檢討過去所應特別提示的兩點。文中所舉的內因外緣和史實，我相信絕無絲毫的誇張虛造，現今在校和離校的職教員，及學生，都可以批評牠的真實性，也是我們幾個過來人所引為快慰的一點。至於對於直華前途的展望，我相信他是能更有長足的進展，中間曾坦白地提示直華前途的艱難之點，目的在引起董部及地方人士的注意，進而表同情去熱烈贊助，那末直華前途，更可一日千里，永壽無疆！

南洋初中教學時數的探討

李錫珍

(一)

華僑教育缺乏專門人才來主持，是一件不可諱飾的事實。我們只要看各校的課程編制，便可了解彼此間的差異非常之大。主持的人只知道沿循舊例，或則任意增減，大家都依樣畫葫蘆，弄得非驢非馬。知道教部製有標準的已很少，明瞭這標準的作用的尤其少。近日有一位朋友自某埠來，談起該校的教学情形：說主持者把體育習字等科編得特多，重要繁難的功課，能刪便刪，又把體操寫字等課排在早上，言下大有避免繁難和遷就個人利便的意味。像這樣只管把上課的鐘點排滿，毫不了解應該教些什末的，在董事又只知人情的小埠，某校只不過一例而已。

學校教育必須有一種目標，學校課程便是達此目標的方案，教學時數又是實施方案的一種步驟。課程之於教育，猶之乎醫生之於病人。教學時間的規定，亦猶之乎醫生診病後處好的方子。治病的藥方，不是每個人都會開，恰和教學的時間不是每個人都能定一樣。課程好比學校兒童的食糧，若要兒童長得好，健壯，活潑，疾病少，則這食糧的質量決不是隨便可以增減的。

我們現在要討論的是：

「南洋華校應怎樣去供給初中的食糧？」

(二)

我們要決定南洋華校初中學生的食譜——決定教學的分量和時間，必須先作一番考察的工夫，看看國內的沿革，看看各國的現狀依據一般的趨勢，作我們討論時的參考。

說到國內，最值得我們提起的便是去年九月廿四日陳衡哲先生在天津大公報發表的『救救中學生』一文，她根據若干人的觀察和報告，說明現制中學生學習時間的過多，痛陳其中弊害。由是引起了許多人士的注意與同情，繼陳先生而起的呼喊非常之多，我們不妨略舉幾個例子（註一）：

（一）有一位神經質的青年，因為功課太重，尤其是數學。竟因過度的用功和憂慮，得到了神經病不久便自殺了。

（二）有一位高中女學生對我說：『我每天做功課非到晚上一時不能完，但睡得太遲却又睡不着了，常常要到三時方能合上眼睛，您想一晚只睡三個鐘頭，那裏還能不頭漲腦裂，發燒生病呢！……您莫以為我是一個例外，過着和我一樣的同學多得很，不過沒有人知道罷了。』

（三）有一位做着現代科學界領袖的朋友，寫信給我說：

『所云江西某中學打斯波明(Spermin)事,係某君親口向鄙人陳述,彼云該校課程及課外工作甚繁重,每日天明即起,非至晚間十一二點不能完結。故同班十八人有十四人由校醫檢查染有肺病,而精神不足之學生,竟有每日注射斯波明者。』

因為社會上一般人士都評論中學課程過於編重書本知識,學習時數太多,教材分量過重,內容過深以致缺乏自動研習的時間及興趣,甚至有礙心身的發展,教部便再邀集各科專家及富有教學經驗之中學教職員,在部開會討論。結果便首先注意減輕學生課程上的負擔,和發展學生自動研習的能力,將初中以前每週教學總時數三十四五小時減為三十一小時,高中以前三十一至三十四小時減為二十九時左右,各該減少時間之科目,其教材內容亦將隨之酌減。(註二)

我們再進而探求國內中學課程之歷史之演變:民國紀元前十年,即清光緒二十八年,學部規定中學各科教學時數為每週三十六小時,民國元年教育部規定男子中學第一年三十三小時,第二年三十四小時,第三第四年各三十五小時,女子中學各年級各遞減一小時。即由三十二至三十四小時。民國十一年施行新學制。十二年教育規定初中須修滿一百八十學分規定學分,的定義是:『每學期每週上課一小時為一學分,但圖畫,工藝,音樂,體育及自然之實驗,須

課外預備,自修或預備,自修時間較少者應酌量折算,』故平均每週都約三十四五小時,十八年教部公佈課程暫行標準,規定初中為一百八十學分廿一年的正式課程標準初中每週教學時間定為三十四五小時,今年二月十八修正為三十一小時,其歷年數字明見第一表:

第一表 我國中學或初中每週教學時數之演變

年 別	每 週 教 學 時 數
光緒28年	36
民國元年	33—35
民國12年	約34—34
民國18年	約34—36
民國21年	34—35
民國25年	31

我們觀察第一表,便很顯明的看出:

(一)我國中學的教學時間,由多而漸次遞減。

(二)初中每週教學三十六小時,確實過於繁重。至於各國中學的教學時間,為減少說明起見,製成第二表:

第二表 各國中等學校每週教學之時數

1906-1936

國 別	每 週 教 學 時 數*
美 國	16—20 $\frac{1}{2}$
法 國	21—25
英 國	22—29
奧 國	25—33
土 耳 其	26
法 國	26—29
日 本	29—30
比 國	30—34
俄 國	32—35
丹 麥	34
荷印Mulo	33—35

*美國各省互異。其他各國或因學級高低不同，或因學校性質各異，故教學時間亦因之而變。表中係各校各級中之最低與最高數字。

由第二表我們看出：

『各國中等學校每週教學時數絕少超出三十小時的』

(三)

國內中學教學時數的沿革，和各國中學現有的情狀，上面已經說過，可是它僅僅能供給我們討論本題時的參考。我們必須明瞭各國各地各有其特殊環境，硬把別地方的制度搬了過來是最不通的。

我們前面也說過，各校課程的編制差別是很大的。我們現在拋開小學，單就在幾個大埠而又比較重要的初中，直接或間接請各該校填寄教學科目及時數，蒙其賜下的計五校，特製成第三表：

第三表 此間各初中教學科目及時數與教部標準之比較

科 目	特別並教	教部標準	直華	八華	廣仁	隆華	泗水新華
		國 文	34	40	42	36	48
英 文		24	54	64	78	48	52
數 學		28	30	28	28	24	40
歷 史		12	12	16	12	12	12
地 理		12	12	20	20	12	12
自 然	衛生	2	6	2	2	6	4
	植物	4	4	2		4	
	動物	4	4	2		4	
	化學	6	8	6	6	8	4
	物理	6	8	6	4	8	8

公 民	6	4	6			2
體 育	24			4	12	
勞 作	12				6	
圖 畫	6	2	6		6	
音 樂	6	2		4	6	
荷 文			16			
簿 記		12		4		12
商 業		8				8
巫 文		4				4
週 會				1		
每週教學 時 數	31	35	36	34	34	28—32

第三表中所表顯的事實，請閱者各自細味，我們在此僅指出最重要的幾點：

(一)各校每週教學時數皆超過教部標準數小時，惟泗水新華例外。

(二)各科教學分量各校間相差極大，數學一科，少的只二十四小時，多的至四十小時，成六與十之比。

(三)英文教學時間有超出教部標準三倍的。

(四)合『國英算』三科計算，各校超過教部標準分量百分之四十至六十五不等。

(五)視為無關宏旨的『勞作』『圖畫』『音樂』等科，大半被淘汰了。

(六)根據(四)(五)二項，可知各校課程內容的繁難，程度遠在國內一般情形之上。

(七)一般的說，此間初中的教學情況，量比國內多，質也比國內難。

由上述各節便構成如下的問題：

『國內初中的教學時數，三十五年來的經驗告訴我們是不宜過多，各國也罕有每週超出三十小時的，然則此間初中教學的質量都超過他們的，便可沒有問題嗎？』

近來我們曾調查某中學的學生成績，發現他們不及格的有百分之二十之多，據我們的解釋，功課過於繁重是最大的原因，故我們推論這決不是某中學特有的現象，各中學大體是相同的，其間要有差別，也只有功課愈繁重，不及格的便愈多。

教學過於繁重的惡果，另一方面是致成學生程度的低降，特別是南洋無監察制度和不得不為學費打算的學校。國內在未實施會考制度以前，這惡果也還不太顯著，自會考制度實施以後，各校不

得不謀圖達到水準，各學生不得不爭取會考的及格，於是乎有所謂『沈着應戰』的慘象，白天不足，繼以『夜車』，學校的空氣立現緊張，學生個個面呈灰色，使學校淪為變相的屠場！最近教學時數的修正便完全是這惡果的反響。假如南洋的初中只知道保持現狀，而將來也有會考制度的話，我們便可想像這悲劇必有重演的一天！

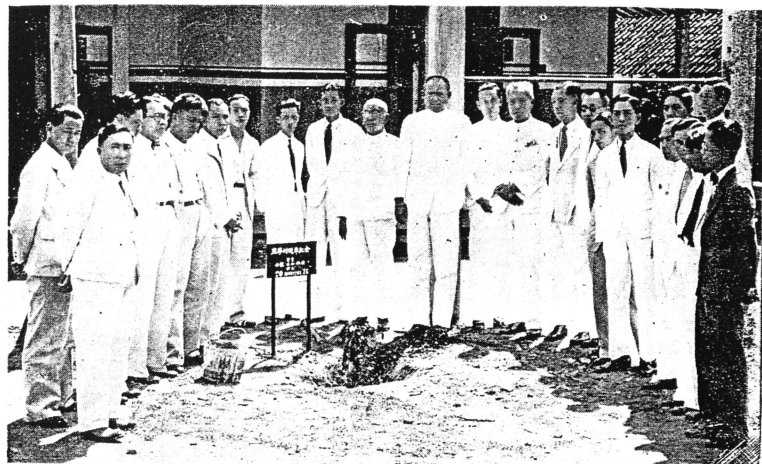
我們一方面固贊成各地方該有其『地方性』，但另一方面却也不能忽視大勢。南洋的兒童既沒有天生負擔特殊的能力，而給予特殊的擔負是萬萬不該的。我們不但主張南洋的初中學生的教學負擔應該減輕，且比國內的標準時數還要更少，理由是不懂祖國語言的兒童學習國語是等於一種外國語，英文是第二種外國語，設若加習荷文，便是第三種外國語，質既繁重，量當減少，這是很顯然的。第三種外國語當定為選修科，也屬必須實行。

（註一）社英：談『救救中學生』感言，天津庸報，廿四年十二月廿四日。

（註二）教育部修正的高中教學科目及時數見廿五年二月十二日上海各大日報。

編者徵得李先生同意附註如次『前列第三表中所載此間初中教育科目及時數，未知是否係以小時計算。至於直華，因

與小學部同處，不便分別打鐘上下課，故每節只四十至四十五分鐘，並非以小時為單位。如此計算，則每週三十五節只1675分鐘，合約28小時，似並未太重。至於體操勞作，皆被語言科所侵佔，實為不得已的缺憾，幸有課外運動及音樂會等為之補救。』惟編者對於李先生的意見，認為有考慮的價值，希望學校當局謹慎考查現制有無流弊思亟有以補救。



三十週年紀念日植樹典禮

華僑小學國語教學的研究

李 毓 洪

第一節 緒論

小學課程裏的科目，根據民國二十一年教育部頒行的課程標準規定的有十項，每週教學時間從最低年級到最高年級為一千一百七十分鐘至一千五百六十分鐘，這裏面國語科一項，從最低年級到最高年級，都佔三百九十分鐘的時間。就最低年級說，佔去總時間的百分之三十三強，就最高年級說也佔百分之二十五。本年二月教育部對上項科目和時數稍有修正，最低年級每週教學時間減至一千零二十分鐘，科目由十項併為六項，最高年級減至一千三百八十分鐘，科目併為九項，而國語一科所佔的時間反而增加到各級都是四百二十分鐘，最低年級的百分數增加到百分之四十一強，最高年級也增加到百分之三十強了。

國語科在小學的課程裏所佔地位的重要，可以就他所佔的時間數字上估量出來。原來國語是研究各科的主要工具，同時也就是一個民族文化的骨幹，他的重要，不須我在此費辭了。不過國語科目雖然佔去了這麼多的教學時間，而各處的教學成績還有很多不能令人滿意的。關於國語教學問題也有很多人作整個的或部分

的研究和討論，這可見國語教學問題的複雜而難於解決，值得我們注意的了。

華僑小學因為環境上種種關係，教學問題的重要和複雜，比起國內的學校來更覺嚴重，這是在華僑教育界服務的人都會感覺到的。現在且就這種特殊的環境，來研究關於國語教學的問題。

第二節 國語教學的目的

華僑小學的國語教學其目的應有下列幾種：

(一)使兒童理解本國的語言文字 這是國語教學的第一目的，在語言方面要養成正確的聽力，在文字方面要能閱讀平易的語體文和淺近的應用的文言文，並培養他們閱讀的興趣。

(二)使兒童能用本國語言文字發表思想和感情 這是國語教學的第二目的。指導兒童運用正確的語言和文字，養成他們自由發表情意的能力。

(三)啓發兒童的智識 這是國語教學的第三目的。利用語言文字的實質內容，可以增進兒童的智識。對於祖國的國情和文化使能有適當的認識和概念。

(四)涵養兒童的德性 這是國語教學的第四目的。使兒童能欣賞兒童文學培養他們高尚純潔的情感。

第三節 國語科的分類

按照課程標準，國語科分爲四種作業：一、說話，二、讀書，三、作文，四、寫字。並註明第一二學年，說話讀書作文寫字應混合教學，第三四學年起，仍可混合教學，假如分別教學時，也應互相聯絡。現在就這四種作業分別討論，但於教學上還得相輔而行。

第四節 說話的教學問題

(一)說話教學的重要 語言是作文的基礎，練習語言可以給作文很大的幫助。通常善於說話的，作文也能通達流暢，這是因爲語言是情意的代表，文字又是語言的代表，善於運用語言發表情意的，就不難用文字發表情意了。語言的訓練在國語教學上實在佔了重要位置。使說話流利，沒有文法上的語病，這是培養作文教學基礎的惟一方法。這種語言的教學，對於低年級的兒童更加重要，因爲他們文字的基礎還薄弱，所以課程標準的作業要項內說明各項作業應混合教學。在教學實際上，初年級竟有把問答，談話，口述故事等替代作文的，就是把說話教學當作作文教學的初步。

(二)怎樣排除教學上的障礙 華僑學生因爲環境上的關係，學習上有許多障礙和困難，原因最少有下列幾種：(1)語言種類的複雜。華僑日常應用的語言，有閩粵各地方言和居留地本地土話，在外僑居久了的人，社會上集會應酬，甚至家庭之內全用本地土話，多數連本鄉的方言都不能說了。學生運用國語，僅在學校範圍裏面，

管教不嚴的學校，除上課之外，學生中間談話也全用土話。結果因爲缺少練習國語的緣故，說起國語來，不能流利且多錯誤。這點不但說話方面難得進步，間接也便影響到整個的國語教學成績。(2)缺少國語正確的師資。國語教學所以要注重說話教學的惟一目的是：使兒童在最易學習語言的時期內，學得一種標準語，能够自由使用，發表自己的思想感情，希望國民間有一種每個人都能聽能說的口語通行，溝通各地方人民的情意。但是所謂標準語的師資實在太缺乏了。最初由國內南來的教師，很多用他們自己的方言教學，開始的學習，往往會有特別深刻的影響，所以有些地方，教師離開了一二十年而他的語調還會留存的。近年來因爲從國內南來的教師少了，國語的師資便更感缺乏，所謂國語，已輾轉變化另成一種語調。低年級兒童因爲開始不能養成一種良好的說話基礎，實在是國語教學上一個嚴重的問題。爲解除說話教學上的困難起見，在沒有討論教學方法之前，實應先從各方面提倡國語，造成一種國語的環境，使兒童生活在一個很好的語言環境裏，能够很自然的學會正確的語言。至於國語的標準，國內也曾經過許多的變革，最近才把北平語言當作一種標準語。但是自然的標準語一定還要經過相當的時間，從一番自然陶冶鍛鍊中產生出來。現在只求不會和規定的標準語相差過遠，同時注意注音符號，使字音準確。國音字母在這種特

殊的環境中是應特別注重的了。

(三)說話教學的原則 (1)說話教學的開始，應注意兒童聽覺的訓練，使兒童聽得懂之後才可叫兒童仿倣。每逢學一新的教材，對於新詞新句應特別注意，反覆演說，或用種種表示，使兒童注意靜聽。(2)兒童因為慣用方言，便感到沒有學習國語的需要。教師應該設法製造環境，引起兒童學習的動機。譬如時時用國語談話，使兒童得着一種暗示，又如時常講述有趣的故事，或獎勵兒童自己講述，引起他們學習的興趣。(3)開始教學時便要用完整的語句，不要把一整個句子分裂教授，這樣才能使語意確切，並使注意語句的自然音調。(4)教學時應少用方言翻譯的方法，用方言翻譯徒然多費時間，對於兒童學習的進程反多阻礙。

(四)說話的教材 說話教材依課程規定有下列幾種：(1)看圖講述。教師依着簡明的畫圖，講述故事，故事要多反覆，使兒童容易悟解。(2)日常用語。平日實際生活上所常用到的語句如問話，招呼的話，請求和命令的話等，因為需要的關係，比較容易學習，教師可利用適當的機會教學。(3)日常會話。預先組織一套會話的材料，最好集中在一件有趣味的事情上，使兒童練習問答的語句。(4)講述故事。就兒童經驗裏所有的事物，組織成簡短的故事，但不妨轉折變化，使易於引起興趣。(5)演進語料。便是有組織的語

言材料，先有一個題目，然後逐句演進，每句說明一種動作，但要從主位說起，同時句話不可太過複雜。(6)普通演說和辯論。這是高年級的練習，可以用一篇有組織的說話，練習發表的能力。(7)表演故事。這也是一種很好的教材，表演前後的商討和批評，表演時的說話，都是練習說話的一種很好的機會。

(五)說話的教法 說話教法應該注意下列事項：(1)要有適當的態度。譬如對人說話要有相當的禮貌，怎樣的稱呼或說話才能表示相當的敬意，說話要怎樣才能動聽等。(2)要有完善的語法。說話要說得完整，說得正確，說得適當，說得有條理。(3)要有正確的語音。發音要響亮，清楚，正確。可使用注音符號矯正發音不正確的地方。(4)要有自然的語調。字音正確了，還得注意語調的自然。語調的高低強弱快慢，應依說話的意思變化。

教材的實施和教法的應用，都應以兒童為本位，用啓發的方法，利用最自然最適當的機會來教學。同時語言的教學沒有教科書做根據，教師應留心兒童的日常生活，編配成各種語料，收集各種教具，以備教學時的應用。

第五節 讀書教學問題

(一)讀書教學的目的 讀書的目的在使兒童能識字讀文。一

方面還能把握文字中的思想感情。課程標準內國語的第二個目標說：「指導兒童學習平易的語體文，並欣賞兒童文學，以培養其閱讀的能力和興趣。」華僑兒童因為生活的環境關係，除上項目標之外，高年級還應該使得有了解淺近或應用的文言文的能力。

(二)怎樣解決教學上的障礙和困難 華僑自興辦學校，雖已有三十多年的歷史，但國語還不能統一，文字還不能普遍。以前從祖國南來的華僑，還能應用本鄉的方言，認識粗淺的文字。但僑居的時間已久，對於祖國的方言和文字的認識，便已逐漸模糊消失，子孫僑生海外，便連一點方言和文字多已不能應用不能認識了。在多數的家庭以至社會團體裏面，祖國的語言文字多已失了效用。華僑子弟受本國教育的，一旦離開學校也只得和環境同化。華僑教育不惟不能創造環境，且將隨環境轉移，逐漸失其地位，飄搖在風雨之中了。這雖關於整個的教育問題，但就教學的任務範圍內，應注意促進國語教學的效能，對於讀書能力的基礎，更應盡力培養，使對於祖國文字有良好的根基。(1)為便利兒童讀書起見，校內應設備一完善的兒童圖書館和兒童閱書室。圖書館內關於兒童讀物應充分搜集，力求完備，辦理方面更應盡量給予兒童借書的便利。因為海外各地，尤其是偏僻之處，購書不易，新出版的書籍雜誌更不易得，學校若能為兒童解決此種困難，得益當然不少。閱書室應該有寬敞

幽靜的環境，使兒童有潛心閱讀的所在。(2)學校設一兒童讀物販賣部，慎選各種兒童讀物並標明程度，指示兒童購買，不但給與兒童購書的便利，並可代為解決選擇書籍的困難。(3)指導年級較高的兒童組織讀書會，定期集會，各人報告讀書的內容和心得，或提出疑問共同解決，教師從旁參加意見，幫助解決困難，並指導讀書的方法和介紹新書的內容等；務須引起兒童的興趣，養成讀書的環境。(4)教師應注意讀書教學的問題和方法。同事間應多互相研究的機會，彼此交換意見，以期得一聯絡的教學方法。(5)應就華僑兒童的處境和興趣編輯或補充讀書的教材。這種工作關係重大；但負有教育華僑兒童責任的人，應該詳細考核解決這種問題的。

(三)讀書教學的原則 (1)多供給文字的環境使兒童自然發生好奇心，引起讀書的動機。低年級兒童可利用畫圖等引起學習動機。使兒童自述讀書的心得或作筆記，而指導他自己去尋求誦習。(2)教學時應先全體而後分析，譬如初入學的兒童不當從單字入手，應從有意義的簡短的語句入手，語句熟習了才來分析字義。同時不可和他們細講文法，等他們有了許多具體觀念之後才來討論文法。又如講授課文，不必斤斤於生字新詞的教學，祇要略為指點說明，到全文意義了解之後，方可提出生字新詞分析練習。(3)生字新詞的記憶和應用，應該採用重複學習的方法，使兒童逐漸熟練，

不可用刻板式的勉強記憶方法。(4)讀書要能體味入微，因此應就兒童的經驗設法供給他們想像的材料，引導他們去體會。譬如在講解時，隨手畫圖或用聲音，姿勢，表情來表顯，這都是補充想像的方法，但遇有需要討論的問題時，要多給兒童以思索討論的機會，教師不必急於暗示或說明。(5)要使兒童於讀書時習慣於組織的研究，譬如要能分清段落，尋求文中的主要思想等。(6)華僑子弟在小學畢業後雖有繼續升學的，但多數便從此輟學謀生，學校應就環境的需要，設法在課外或課內增加讀書的時間，指導學生學習普通應用的文字。

(四)讀書的教材 讀書的教材本來要就現有的實際生活，事物和經驗中取材，或由這些環境產生出來的生活故事，自然故事，以至於寓言兒歌等教材，才能適合兒童的經驗和想像。譬如對熱帶兒童談到冬天的景色，或寒溫帶特有的動植物，或國內的風俗習慣等，當作常識科的認識教材還可以，若把這些材料編入文學的教材裏，是無從引起學生的意境和興趣的。國內現有的教材，多不適合華僑兒童，所以華僑小學讀書教材的編制，在需要上是急不容緩的了。現在且在原則上依據課程標準將讀書教材分為下列幾項，做討論教材的根據。記敘文，包括：(1)生活故事。是描寫兒童生活，家庭生活，學校和社會生活的故事。(2)自然生活故事。大都借動植物

的生活實況，用故事的體裁表達出來。(3)歷史故事。合於史實的記人或記事的故事，(4)童話。這是一種超自然的假設故事，如物語，神仙故事之類。(5)傳說。民間傳說或原始故事等。(6)寓言。是含有道德意義的簡短故事。(7)笑話。滑稽可笑的簡短故事。(8)日記和遊記。都是敘述實況的文體。除記敘文之外還有說明文，議論文，書信和佈告，兒歌，謎語等。這些教材都應以兒童文學為中心，由淺入深，材料和程度都應斟酌分配，譬如開始用演進的圖畫故事，次用半圖半文的故事，到了三四年級，文字可逐漸增加，圖畫可逐漸減少。各種文體要錯綜排列，低年級故事兒歌宜多，高年級逐漸減少。

(五)讀書的教法 讀書的教法依着次序分述於下：(1)故事的講述。故事須適合兒童的生活和環境，由教師或兒童自己講述，教師若能隨講隨畫，更能引起兒童的興趣。講時要善用聲調和姿勢引起兒童的注意。(2)故事的表演。要使兒童能欣賞和領會故事的內容，可指導兒童表演，表演時要用兒童自然的言語和表情。(3)隨機認識文字。使兒童從需要上發生興趣，逐步認識文字，這比使兒童勉強記憶的方法要自然而有效。對兒童未純熟的新字新詞，可用種種方法重複練習。(4)默讀和朗讀。華僑小學對於默讀和朗讀兩種方法要同樣注重，因為從朗讀可以注意發音和語

調的訓練，教師應授兒童以正確的發音和語調。尤其是低年級，朗讀更加重要，朗讀的機會應比默讀多。讀時音調應該能夠表現出書中的神情。讀的時間不要過長，中間如有錯誤，不要打斷他，等他讀完後才可糾正。默讀時要使兒童不用指指點，不動嘴，不暗發喉音。用定時比賽默讀的速率，養成速讀的習慣。(5)精讀和略讀。除課文要精讀之外，還應該注意略讀的教材。略讀的圖書須是欣賞的，實用的，參考的，但是要依年級而定其分量，並指導兒童課外閱讀。對於高年級的學生還應指導他們作讀書筆記。

第六節 作文教學問題

(一)作文教學的目的 作文一科可以表現讀書的成績，原來讀書是因，作文是果，讀書是吸收智識，作文是運化和發表智識。課程標準內國語的第三個目標說：「指導兒童練習作文，以養成其發表情意的能力。」發表的方式也有許多種，指導兒童作文時，第一步應該利用環境隨機設計，使兒童口述或筆述，練習敘事，說理，達意。第二步使兒童對於普通文和應用文的格式，結構，文法，修辭，標點等，能理解和運用。

(二)作文環境的改善 祖國文字在華僑社會的應用上，勢力很是微薄，無論是團體，商店或私人的佈告，廣告，書札，甚而至於報張雜誌，觸目所見的多不是本國文字。在這種現象之下，要力求

增加兒童練習發表的機會，除學校應注意壁報和印行兒童刊物外，普通日報也應特闢一兒童欄，多給兒童一個發表的機會。

(三)作文教學的原則 兒童常把作文當作一種吃力的煩厭的功課，因此每遇作文，多數衍塞責，不甚留意。對於這點，要設法增加兒童發表的需要和引起他們的興趣。同時還應注意下列事項：

(1) 兒童作文但求記述正確旨趣明瞭，所以所用文法務求淺近平易。(2) 作文應和讀書相聯絡，多採用讀本和其他各科中所已授的材料。(3) 華僑兒童對於用字造句，因受語言的影響，特多錯誤。所以作文教學應先從訓練說話做起，第二步應指導兒童多作課外閱讀的工作。一方面在改正作文時，特別標出錯誤的字句，並使多得反覆練習的機會。(4) 作文教學還可用兒童在學校，家庭，社會間的日常經驗做材料。

(四)作文的教材 (1) 用圖畫作教材令兒童用各種方法口述或筆述。(2) 用各種測驗方法訓練兒童的運用字句。(3) 令兒童就日常生活情形或讀書心得作為日記，增加他們寫作的機會。批閱時只要把錯誤字句做個記號，若教師因時間關係不能全部批改時，便每次抽閱幾本，多做不改，得益也相差無幾的。(4) 命題作文，可以訓練兒童的心思，但出題要具體而不抽象，要適合兒童的能力和經驗。(5) 較高年級要練習實用文如書信等類。

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(五)作文的教法 (1)批改作文時應注意錯字的改正。錯字的種類,大概有形誤,音誤和義誤三種,譬如(甲)增加筆畫。如「武」寫作「武」,「畏」寫作「畏」等。(乙)減少筆畫。如「拜」寫作「拜」,「真」寫作「真」等。(丙)部位錯亂。如「躬」寫作「躬」,「辣」寫作「辣」等。(丁)寫錯偏旁。如「傍」寫作「傍」,「鞠」寫作「鞠」等。(戊)字形相似。如「玩耍」寫作「玩耍」,「辛苦」寫作「辛苦」。(己)字音相似。如「需要」寫作「須要」,「厲害」寫作「利害」等。(庚)字義相似。如「做工」寫作「造工」,「統一」寫作「總一」等。其他例子尚多,真是不勝枚舉。兒童作文錯字太多的原因,大概是:(甲)讀文不熟,寫作不多。對於字的寫法,讀法,用法,複習次數太少,以致記憶不牢。(乙)兒童對於讀書寫作都不留心。(丙)教師不加注意或方法不良。補救的方法,應該注意:(甲)對於低年級,不應寫行草和簡筆字。(乙)多使兒童抄寫課文。(丙)發現錯字,要叫兒童自己改正,抄寫多次。(丁)根本方法,平時對於文字的構造應隨機依據說文為兒童解說。(2)語句不妥的改正語句不妥的例子也很多,不能盡舉。最重要的有:用字不妥,如動詞,名詞,虛字的用錯。用語不妥,如不明語氣,常有不通的句法。華僑兒童特別多患這些錯誤,譬如「但是,可是,或者」等字很多用錯,便是明證。又如有些句話顛倒組織,譬如「我今天不成去游泳」之

類。糾正的方法,要先使兒童注意說話,使辭句通順,沒有語病。同時多給兒童閱讀文筆流利的讀物。(3)作文教學應指導兒童於作文時要處處顧到實地的應用,使兒童覺得有為而發。同時要和實際的生活經驗相輔而行。(4)要指導兒童怎樣選擇材料和組織文章的方法。

第七節 寫字教學問題

(一)寫字教學的目的 我國從前的人認寫字為一種藝術,現在却被認為作文識字的工具,目標不同,教法也便有點不同了。兒童在小學時代,應該養成對於日常必須的文字能夠正確地優美地迅速地書寫的能力,同時要養成清潔,整齊,緻密的習慣。

(二)寫字教學的原則 (1)寫字的姿勢,筆墨紙張的應用,和字的筆順,結構,位置等開始的時候便應注意指導。(2)初學寫字可用鉛筆,到了二年級才作注意毛筆和鋼筆的訓練。(3)初學時可用印本摹寫,以後便該指導臨帖和自由寫。(4)寫字的材料,可採習用的字和易誤的字組織成有意義的句子,減少機械的作用。(5)規定每日練習一次,每次以二十分鐘左右為度,使注意集中,沒有始勤終怠的現象。(6)為引起兒童學習的興趣,可用各種方法如舉行寫字比賽,寫字展覽,或展覽書法家的字帖。對高年級提倡拿對聯屏條等做餽贈物,養成全校寫字的風氣。(7)對較高年級的兒童

應指導佈告書信，柬帖等的習寫和行書的認識。

(三) 寫字的教法 一年級兒童的寫字

教學可和讀法聯合，如練習抄寫課文等。二年級以後和讀法分離而行寫字教學。教學應注意的步驟：(1)指導使用寫字的工具。(2)指導認清筆順，說明自上而下，如賣童等字自左而右，如「時」「概」等字；自外而內，如「問」「國」等字；自內而外，如「遠」「延」等字。(3)訂正劣字。指導兒童要使字形大小勻稱；筆畫，結構，線條要工整；行列要整齊等。(4)使兒童認清寫字的目標，要正確，清楚，迅速，美觀。

第八節 餘 論

國語科的教學標準，原則，教材，教法等，時有變更和改進。尤其是教材的編輯，自民國初年到現在，內容的編制不知經過了多少變革。譬如最初教科書的編輯是以字的筆劃繁簡，語句深淺為本位，主張先識字再讀句，熟了句再學篇章文字，並採用文言一致的字，為入手辦法。到五四運動以後，以語體文為主，並側重注音符號的熟習。文體雖然革新，但還是以識字為本位，取材和以前彷彿。從民國十一年頒布新學制之後，才打破以用識字本位，國音本位的條件，單取兒童文學的材料依文體組織的繁簡而定排列的順序，用字不顧筆劃的繁簡，只選常用的文字。從民國十八年頒新課程後，方法

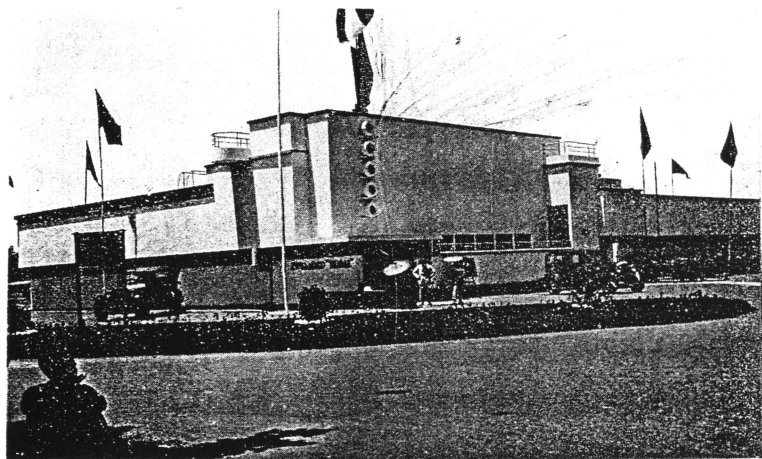
變化較多了，教材以兒童活動和生活為本位，以兒童文學為主體兼及自然和實際生活的故事，目的使兒童自然熟習語句為主。從這點，一方面固然可以知道研究教材的人的努力和進步；另一方面也可以知道教學問題的複雜很難達到一種最理想最適當的境地。華僑教育另有其環境，國內所定的標準，原則，尤其是教材和教法不能全部適合海外的兒童，上面已經說過了。但現在國內各書局專為華僑小學編輯的教科書，寥寥無幾，同時就這幾種教科書的內容也未能盡合兒童的能力和興趣，這是要在實地教學時，才能測驗和發見的。所以關心華僑國語教學的人應就實地情形詳加審核，後設法改進教材和教法，使得實地教學時沒有困難和障礙，用最經濟的方法達到規定的目標。華僑小學的國語教師對這問題責任更重，教材應如何改善，教法應如何變通，都應該將實驗經過詳細發表，共同討論。希望華僑小學國語教學的標準，原則，材料和方法等能够早日達到最完善的境域。

我國因有長久的歷史，加以文字的结构關係，語言的變化多，文字的進程慢，結果文字和說話不能一致。而文言又沒有明顯的確定的規律或文法可循，這實在是學習國語的一種大障礙。國內兒童多有語言環境，學習說話比較容易，說話基礎培養得好，進而學習語體文字可無多大困難，兒童勤於閱讀的，小學卒業後不語體但文

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的閱讀寫作可無問題，便是淺近的文言文也夠領略和寫作的。華僑兒童多數沒有好的語言環境，學習說話既多一層困難，使習和說話不協調的文言更不是易事，若勉強肄習，只恐不但得不到良好的結果，反足為語體文的障礙。所以在五年級以下便應儘量培養說話的基礎，到最後一年才可指導閱讀淺近文言的讀物，如普通的報張雜誌上的文字。

「造成良好的說話和讀書的環境」，不惟可以建設國語教學的基礎，也是促進社會文化的惟一方法。這種工作不獨小學教師，便是社會人士都應努力向這個方向進行的。



直葛風景(六) 游泳池

Editor's Note

To prevent misunderstanding the editor wishes to state that the following articles represent the individual writer's opinion regarding the school. They were requested to write according to their own conviction, and not to defend the school. They are chosen, because we feel that they, being graduates of T.H.H.K., know the school as it actually is, not through hearsay only. Therefore should the readers find their opinions conflicting, the readers should not be confused into thinking that our school has no definite or is inconsistent in our policy.

THE SCHOOL'S DILEMMA

BY LIEM HAM-DJIANG.

I.

ORIGINAL OBJECTS

Upon this commemoration of the 30th anniversary of our school, the alumni are torn between two conflicting sentiments: whether to rejoice and congratulate her or to grieve and sympathize with her.

One congratulates others for their happy occasions and successful achievements. One sympathizes with them for their misfortunes and failures.

The school however neither claims a record of brilliant accomplishments nor admits the commitment of grievous faults.

It is therefore more appropriate on this occasion while congratulating her for her advanced age and for her having intermittently stood and survived spasms of financial starvation, to attempt an analysis of the dilemma which confronts her.

As this dilemma similarly faces all her sister-schools in Indonesia, the following discussion might consequently be considered less as restricted to any particular one than as equally and generally dealing with the common problem of the whole.

The School's Task.

I do not propose to dwell on the chronological growth of the school. Suffice it to briefly emphasize that the school was brought into being at the commencement of this century to perform a duofold function:

- (1) to create a spiritual resistance which will combat pernicious forces arising out of environments existing at that period, forces which imperceptibly but steadily undermine to denationalize us culturally and sociopolitically;
- (2) to provide the children of our masses with a greater number of educational institutions of which they stood in dire need—public-school facilities being then restricted only to the very select few while the masses were helplessly facing that grim image of a future when struggle of living would be keener and more intensified than ever before.

The First Function.

The spirit embodied in the principles for which the school stands—*that raison-d'être*—is beyond reproach or criticism.

It fulfills the urgent need of the time.

Not only has the school acquitted herself very creditably in that respect, but also to the accumulated effect of her achievements may be directly or indirectly attributed that acute sense of national consciousness and that strong appeal for closer *rapprochement* with our country and people, sentiments which prevail and have steadily grown ever since her inception.

With these achieved results gathering more and more momentum with time, the first function appears to have now receded in importance to the background. Yet its elusive and potential influence must by no means ever be under-estimated.

From time to time whenever situations arise and circumstances demand it, it will emerge forth without the semblance of an impertinent intrusion but simply and quietly ranges itself at the disposal of the moment, when and where it feels itself most needed.

It will not be a too fitting analogy to liken it to the beacon which sheds light. A more congruous one ought rather be drawn from the simile of those subtle rays of Davos—at once so healthy—giving and redundant, and yet invisible!

This part of her task is already a *fait accompli*. As such, it can no longer be concealed nor ignored.
The Second Function.

With the advent of changes brought about by time however, the functioning of the second task becomes more complicated and, in certain respects, even deplorable. It therefore demands a closer study.

The task of providing educational institutions and facilities for our masses does not end with the creation of the school, then and there.

New responsibilities, new plans and new objectives automatically arise as corollaries of the consequences of the situation which is also being affected by exterior forces of world changes.

To live, the school must be nourished. To flourish, she must be tended to most systematically. The need is especially felt to plan ahead towards a higher objective in the future in order that the school will not be led but will lead, instead.

In short, the school is a pioneer. A pioneer she must remain: consistently blazing away new trails which conduct the masses towards a better land of the future.

It appears however that, after the establishment of the school and of the funds to maintain her, some of the early founders of the school regarded themselves as already acquitted of further obligations beyond the pains of occasional “oilings” of the “cogs in the wheel”. Being business men, their assumption though fallacious could be easily inferred.

On the other hand, the surviving founders and the successors composing the board of committee, not specialized in pedagogics, were at sea as to how best the educational system of the school ought to be framed up in conformity with the requirement of the age.

They dared not entrust its formulation entirely in the hands of the teaching staff, not because they mistrusted them or reposed no confidence in their competence, but merely for fear lest through the latter's inconversance with the complicated conditions which necessarily exist in a colony in which international interests jostle elbows, the latter might commit

irreparable mistakes in the innovation of incongruous changes.

It is true that in the realisation of the urgent necessity for a change public opinions have been forcefully calling for an expedient solution. So far, most unfortunately however, discussions have bordered merely on the superficial or the incomplete. And in certain instances, these have precisely provided opportunities, seized upon by some people, merely to vent the levity of their malice and the cry of their demagogic demand to raze the school down to earth without presenting the alternative of a reconstructive programme.

Thus, ignorance and fears entailed hesitations. Hesitations in turn spelt deadlock and inertia, protracted over more than a quarter of a century when the eventful years of which have just created a new era in the history of mankind. This is most lamentable fact indeed!

With the march of time, while the world has been in convulsion in its struggle to adapt itself to the repercussions of the changes brought about by the Great War, the school has been turning out greater and greater number of men to face life, equipped only with the best that she could possibly furnish from the poor obsolete armoury she possessed.

And in the interstices of these hesitations, deadlock and inertia, it must also be born in mind that the preoccupation of the school committee never seemed

to have been able to detach itself from the obsession of impending financial collapse constantly threatening the existence of the school.

Such a collapse naturally and persistently menaces any unsubsidized independent educational institution whose financial structure has never been based on a plan of foundation-investment yielding revenues sufficient to cover expenditures, but whose sources of income to cover budget deficits have been mainly derived from alms and charity.

The school therefore lives like the precarious beggar whose life hangs on the slender thread of fluctuating circumstances of the time and the sentiment of the givers

“La bête-noire!”

In many cases than one, this crippled state of her finances has been the chief obstacle which hampered most of the plans for improvements.

Meanwhile as the army of men turned out by the school steadily grew in number, some of our fellow compatriots demand that the rank and file ought to make good in life, aptly forgetting that they are really expecting too much out of an elementary school and at the same time ignoring, intentionally or unintentionally, the fact that our own present economic structure and organisation scarcely offer the masses any real opportunity in life.

And most unjustly still, upon every evidence of failures, even hitches, casually met by any of these men, innumerable indictments and sly charges are contrived merely to saddle on the school the full brunt of their trenchant condemnations.

The school then is, to her critics, "la bête-noire!" Or, in the light of the absurd fascistic revival of racial superiority and hatred, the school is, to her "aryan" indicters, that "cursed and abominable Jew": victim of interminable persecutions and oppression, despised and detested vagabond of the world, whose only unpardonable sin seems to have been the inexorable heritage of Judas' betrayal of Jesus and the crucifixion of Christ

It must be admitted that the school has not quite justified herself in the performance of her second function during the past three decades.

But to utterly condemn her merely on account of this deplorable deficiency while quietly ignoring the merits she deserves of her first function is analogous to condemning or repudiating the alchemists of the Middle Ages who, from obscure ignorance and sheer experimentations in their search for the "philosopher's stone" with which to transform baser metals into gold, have unwittingly laid down the foundations of modern chemistry.

The school, too, in her second function began precisely like the alchemists by groping from a stage no more than experimental.

In all processes of experiments, errors, victims and sacrifices are inevitable. The real gravity of the question then is: After these experiences, after these pains and sufferings, has the school learnt nothing?

If the answer is in the negative, she then must be ruthlessly condemned. But if it is in the affirmative, however imperfect and incomplete, she ought rather to be most sincerely sympathized with and assisted in every way possible in her search of a panacea.

II.

INSUSCEPTIBILITY, INELASTICITY, IMPROMPTITUDE OR LACK OF FORESIGHT?

That hitherto discussions on the dilemma of the school have bordered more on the superficial and the incomplete may be mainly inferred from the fact that the question under review is too extensive to be conveniently reduced and covered within the limits of a short ordinary discussion.

Neither do I here, in this short *expose*, pretend to claim the contrary.

The purpose of this discussion is clear in so far as it deals with two important aspects of the question.

Before probing into the examination of these phases, I wish to make it quite clear that being no educationist, to lay out the technical framework of a revised educational system for the school does not lie within the category of my competence.

1906-1936

What I propose to do is to unravel the dual and interacting fundamental causes which, in my views, are the very factors underlying the dilemma facing the school and the disappointment of those men turned out by the school in life.

By arriving at these causes, I sincerely hope prompt action be taken to ameliorate existing deficiencies, to scrap obsolescence and to install new objectives which will be component *leitmotif* of all future policies and activities.

Self-criticisms.

Neither by indictments nor by condemnations could wholesome measures and results ever be achieved, but rather through courageous self-criticisms supported by the will and grit to reconstruct.

If the school's original objects were carefully examined in the light of her achieved results, it will be self-evident that they have been to a considerable extent fulfilled.

The school may therefore be said to have, from an embryonic state, entered into her second stage of development for which, to the best of my knowledge, no definite plans nor preparations seem to have been reserved her.

The development of events during transitional periods assumes, admittedly, changes of an imperceptible and subtle nature. It requires keenness of perception to detect it. The school's transitional changes are no exception.

The question then arises: Has the school committee perceived the transition?

If they have not, they are then guilty of insusceptibility of circumstantial changes.

If they have, but failed to draw appropriate plans to meet the new situation, the fault then lies in their impromptitude of action.

If they have drawn up plans but these do not seem to function smoothly, they suffer from inelasticity of method.

Lastly, if their plan merely deals with immediate expedients without figuring out any future objective, then they lack imagination and foresight.

It is not my intention by the above exposures to rile at them. There could be nothing further from the truth.

They ought to regard it instead as a self-criticism from which mistakes could be spotted out and set aright.

I repeat, the school is a pioneer. A pioneer she must remain. Her duty is to lead but not to be led. To do so, she must therefore plan ahead towards a higher objective to meet the future requirements of the masses.

Like all developments of any movement, the school also passes through periods of transitions. The school

committee must therefore be acutely susceptible to detect the inception of any transitional change. This susceptibility must be translated into prompt decisions to take compatible measures of action with which to meet the new arising situation.

Lastly, these measures must deal equally with present expedients to acquire elasticity of working programme as well as with future objectives as a sort of guiding compass.

Bearing these in mind, then the problem could be laid for its solution.

Modus Operandi.

The school's immediate problem may be divided into:

- (1) the search of a solution to eliminate once for all that impending but perpetual peril of her financial strangulation;
- (2) the framing-up of a revised educational system that will be compatible not only with the immediate requirements of the masses but also to prepare for future possibilities of socio-economic outcome.

Leaving the financial problem alone to be discussed by others more competent in that subject, I shall take up the second problem not in its technicalities but in so far as the working programme workable by the school's organisation is concerned.

To lay out the basic frame-work of a revised educational system is a task which needs extensive preliminary investigations and deliberations.

The committee will have first to determine where our masses will stand in the long run and consequently what will be necessary to be done for them.

Only thus could they impart to the Teaching Staff a general outline of the policy to be followed, leaving the technical portion of the work to that staff.

In this manner, deadlock or protracted stagnation would end. Instead of drift and inertness, reconstructive work to overtake the time lost could be soonest resumed.

Before submitting the general outline of policy, the committee however ought to have already clearly in mind what future directives are essential. It must be made to leave no stone unturned.

This will be most successfully achieved by a conference of representatives of the masses concerned, under the auspices of such a planning-body as the "Fonds Federatie Oentook Penjelidikan—Pengatahoean & Sociaal".

III.

A NEW ANGLE OF APPROACH

This part of the discussion will concern itself with why the army of men turned out by the school have, in the majority, been disappointed in life.

While giving full credit to the importance which personal qualities exert in the pursuit of success, the fundamental factors underlying this tragic fiasco ought to be sought in two directions:

- (1) The faulty educational system of the school which popular attention has been focussed in all discussions of the past.
- (2) The moribund structure and system of our economic life, to which so little has been said.

Frequent probings into the former without examining the latter will be equivalent to making much ado about what compound-units are essential to make a prescription without having first diagnosed the malady for which the cure is meant. In other words, it is to fuss around about the means for no definite known ends.

It must be made plain and clear once for all that an educational system to a community is merely the means to serve an end. The end is healthy growth of our economic life and the enhancement of the economic well-being of our masses.

Consequently, an attempt to focuss discussions wholly at one revision of the educational system of the school without first determining what exactly will be the future economic position of our masses in order to know what precisely will be necessary to be done for them, will be as futile as rambling about aimlessly.

For this reason, I propose to approach the subject from a new angle.

In its present moribund state, our economic system scarcely offers the masses any real opportunity which is decaying and fast dying beyond the possibility of all doubt. One could definitely point it out from scores of incontestable signs of deterioration in our economic welfare.

The rate of this precipitated decay accelerates, like a *chute*, with the rapidity of a gathering momentum in its fall to hit the disastrous rocks down below.

The fall would be fatal.

It must therefore be arrested.

And in time!

To arrest it, it will need the harmonious cooperation and concerted efforts of the school and the community—each in her own specific sphere—in as much as these two are inseparable factors, not unlike the two hemispheres of a ball, each incomplete in itself but both, combined, would roll smoothly on.

Perhaps the task will require the labour of a generation. But the compass for the future course must be set right now.

The founders of the school have clearly visioned why and for what the school has been brought into being. But they stopped short in her embryonic state of growth and failed to carry through the work which was clogged during the subtle changes of her transition. In that condition the school was bequeathed us. Not to be guilty of a similar offense, we ought to make

up our mind to endow health and vigour into her and set her on the right path before leaving her as a legacy to posterity.

To set the direction of a compass, we must know and determine where lies our destination.

This destination is the future objectives.

The compass is the new directives.

In short, as rapid changes in the economic conditions of the world have seriously affected our economic position and system in Indonesia, the dilemma before the school and the community has lost its original form and has now assumed a purely economic one. This fact is proved by the school's insusceptibility towards transitional changes and the community's helplessness to save herself from economic moribundity.

Clearly, there lies the urgent need for reconstruction. This dilemma which has caused to make that deplorable fiasco under review must therefore be approached from an economic angle and solved by an economic formula.

As such however, the scope of this discussion have *ipso facto* trespassed beyond the legal limits of the function of the school and entered into the private domains of pure economics.

London, December 1, 1935.

WHETHER THE TIONG HOA HWEE KOAN SCHOOL?

BY KUO WEIHUNG.

In our imperfect world nothing is perfect. It is not so appropriate to judge whether a human institution is perfect or otherwise as to value whether it is right or wrong according to its standard set forth. The right or wrong of a thing is not absolute. There are three sides to view it. Firstly, is it right or wrong in theory or principle? Secondly, is it right or wrong in practice? Thirdly, is the means used to pursue the goal right or wrong?

Let us examine our Tiong Hoa Hwee Koan schools. It is without doubt that the means used to pursue the goal or aim of the T.H.H.K. school or rather education itself is generally wrong. The text books are imported from China and other countries (English text books). The children here who are of different psychology, environments, etc., are forced to study them. The teachers of the T.H.H.K. schools are mostly of any sort of men who take up the teaching position as a stepping stone or as the last resort. Those laymen might after having experience of several years prove to be good teachers, but their pupils are not supposed to be the victims of their experiments. The financial sources of the schools are not certain, ephemeral, and fluctuating. Accordingly most of the schools are not

well furnished and the teachers are not reasonably, or well paid. All these interworks, making the education of the T.H.H.K. schools a mess. People have already known these, talked about them, and planned improvements. So far all efforts have not been successful because of one thing, the Mammon. This problem can be solved by the offer of subsidy from the government, either the Dutch government or the Chinese government. It is earnestly hoped that the Chinese government can as soon as possible put to deeds what she has once said. It is to allot money for the education of overseas Chinese abroad.

Now let us turn to ask this question. Is the T.H.H.K. school right or wrong in theory or principle? Before we try to answer this question, we must first find out what is the purpose or aim of the school. To give national education is the generally accepted purpose or aim of the national school. In our present world in which the struggle for national existence is indispensable, we are obliged to take nationalism above anything. A national school is the place where notionalism can be effectively fostered. Thus, in principle or theory the T.H.H.K. school seems to be right.

However, this has been challenged by some people, especially those Dutch educated Chinese students, who profess that in order to be patriotic it is not absolutely necessary to know the national language. As a concrete proof they show themselves that they without knowing the national language are as much

as, or even more patriotic than those who have received national education. They may be right and may be wrong. So far nobody has made a serious study of it, taking for granted that they are right, that is to say, they can be patriotic without knowing the national language, but here is the question: how many Chinese youths here are able to receive such a high education as to make themselves far-sighted enough as to be ardent patriots without knowing the national language? On the contrary, the pupils of the national schools although in the matter of knowledges of Chinese etymology, the history of various Chinese festivals, etc., are ignorant or less conversant than the Dutch educated Chinese students who obtain those knowledges through the help of foreign books, yet have more intuitive feeling for being Chinese.

What is good in theory or principle is not necessarily sound in practice. A Chinese national in the soil of China is a matter of course. Nobody will challenge its fundamental principle. However, a Chinese national school in the colony under a foreign flag might be a problem. Strictly speaking, in fact it cannot be a problem. It all depends from what angle we view it. The major objection in current on the part of the Chinese themselves against the T.H.H.K. school is that in the matter of butter and bread, pupils of the national schools here are less capable than those pupils who have received Dutch education. The reason is not because the former group is not brighter than the latter, but because one knows Dutch and the other

does not. In other words, the Chinese language is not such a good tool as Dutch language to earn a living in this Dutch colony. Time was when a pupil of the Hollandsch Chineesche school could earn monthly one hundred guilders and a pupil of the T.H.H.K. school hardly earns twenty guilders monthly. But this is no more a convincing proof to defy the national school, the T.H.H.K.

One thing worth noticing here is the fact how people forget to realize that the national school is a primary school (only a few with middle schools), not trade or professional schools. Secondly, people seem to look at education primarily as a preparation for future money getting. They go so far even as to think that the higher the education the higher the ability of earning a living.

It is to say without thinking when you utter "Look, all the Chinese doctors, lawyers, accountants, etc., here are those who have received Dutch education. They make a lot of money and are popular in society. Really they are swell. But none of the graduates of the T.H.H.K. schools are comparable to any of those swell fellows like Dr. K., Mr. P., etc." The reasons why practically few of the graduates of the national schools here are successful in life (it all depends what you mean by being successful in life) are not difficult to enumerate. First, they stop to educate themselves further after having finished their primary education, either because having not enough money to study

further in China (mostly pupils of the national schools here are sons and daughters of not well-to-do parents) or because their parents would not send them to China due to misconception about China. Secondly, those fortunate ones who have studied further in China in middle schools, colleges, and universities have narrow outlets both in this colony and in China. In this colony the matter of language is a great handicap to them. As it has been mentioned above Chinese language is not a good tool as Dutch language to earn a living in this Dutch colony. And in China competition for a living is very keen for them. They do not possess the natural and social preferences which are enjoyed by their compatriots who are born, brought up, and educated there. Thirdly, those more fortunate ones who have reasonably attained a successful life in China, do not appear very successful as those Dutch educated Chinese physicians, lawyers, accountants, etc., who are swell fellows here (?). Quack doctors, common lawyers or accountants in China would not be known by other people but those who have direct business contact with them. Nobody will look upon them either as leaders or as swell fellows, but just common beings. Those Dutch educated physicians lawyers, etc., here could assume themselves or looked upon by which is very small and narrow. Not to say they as Chinese could not be successful in Holland as they are here. Even had they been Dutch it is doubtful whether they could be anything there but just common beings. On the contrary, there is no reason why graduates of the

national schools here who have studied further in colleges or universities could not easily be somebody here had this part of the globe been a Chinese colony.

One thing we must take notice of is that nothing is wrong intrinsically with the language or education of any nation. It has something to do with the time, place, and chance of the individuals.

Because people look at education primarily as a preparation for future money-getting, therefore they naturally expect the higher the education the higher the ability of earning a living. To a certain extent it is true, but not absolutely so. When you blame a certain national education as wrong, bad, useless, etc., because what has been learnt cannot be used to make a living, you are seeing only one side of a thing. You do not see the other side of it. It is the organization of society. In some European countries where education is very advanced, many professional men and women live miserably. On the contrary, in Russia there is no surplus of human beings over work. In China now there is a growing apprehension for the annual turn out of several hundreds of students who yearly increase the number of jobless intelligentsia. They have been crying that educational system is wrong, bad, etc. All sort of reforms might be adopted but all would be in vain, had not construction works been pushed forward vigorously. All sort of improvements might also be applied to the T.H.H.K. schools but all would be fruitless, if nothing is adopted to make Chinese language prevalent in the Chinese community here.

In principle nothing is wrong with the purpose or aim of the national schools here, that is to give national education to Chinese children here who are expected to study further in China. But here is the point: not all Chinese children here are able to go study further in China. Then would you desert them half way? Yes, for the sake of nationalism, you would say, because nationalism is above anything. However, the fact is that not all persons can be so superhuman as gladly to starve for the sake of chauvinistic nationalism. The writer says chauvinistic nationalism because it seems to imply right or wrong is my T.H.H.K. school, my language my nationalism.

The reasonable way seems to be to make a compromise between the conflict of principle and practice. Here lies the main problem of the T.H.H.K. school. It is how to attain at the same time both the essence of national education and possibility of meeting various requirements in the pursuance of higher education. The T.H.H.K. school must serve three different groups of pupils. Firstly, it is to serve those who plan to study further in China and other countries. Secondly, it is to serve those who plan to study further in Dutch schools here or in the Netherlands. Thirdly, it is to serve those who can study further nowhere and have to make a living in this colony. What shall we do, a school for three groups or a school for each group? It requires scientific investigations. The writer now is not in position to give a definite answer.

At present the T.H.H.K. school is mostly serving the first group. If improvement are adopted it will be alright for this group.

Whether it is possible or otherwise for the T.H.H.K. school to serve the second group, it also requires scientific investigations. It is reported that the T.H.H.K. schools at Batang, Batoer, etc., have used Dutch in place of English. What is the result so far nobody has made a serious study. A news item in Siang Po, March 6, 1936, third sheet, second page, fourth column, says that the private Hollandsch Chineesche school at Makassar established by Shiong Tih Hui there has taken Chinese language in place of English language. It is assumed that pupils of this school can study further in the M.U.L.O. It is said that a special committee of the association has made already an investigation of it. But here is the question. Can the national education be carried out in such a way in which Chinese language becomes a supplement instead of the main language?

To serve the third group the T.H.H.K. schools perhaps need to take the form of commercial schools or trade schools. It is reported that the T.H.H.K. schools Tegal, Ampenan, and else where have already opened commercial classes. It is also reported that the T.H.H.K. school at Batavia will open its commercial class this coming July.

Now the Dutch government is planning to decrease the number of the Hollandsche Chineesche schools, and the Chinese public here is waking up to realize the necessity of establishing their own schools for their own children. Never before the T.H.H.K. school has such a good opportunity as now to make betterment and improvement and to get care and support from the general public of the Chinese community here. But the question is whether the T.H.H.K. school must go?



三十週年紀念夜化妝比賽優勝者

ENGLISH IN OUR SCHOOL

LIEM BIE HIN

In view of the fact that only a very limited number of people know what was and is being done in English in our school, the writer feels that those who have the interest of our school at heart are entitled to know about it. The writer, therefore, takes this privilege in attempting to acquaint them of the facts so very little known beyond a limited circle.

In the past English was sadly neglected, due to lack of interest on the part of the pupils and lack of definite aim on the part of the school. It was generally regarded by the pupils that English language to them at least was unnecessary, as it is not their mother tongue, and of no practical use, even if they did command a good knowledge of it. They also believed that it was beyond their comprehension to study such language.

On the part of the school casual knowledge of it was all that was required of the pupils on the theory that it was sufficient for their use. Consequently they were required to spend only a few hours a week in English for two or three years preceding their graduation.

However, since 1930 the school realized its mistake and intensified its effort in raising the standard of English. As the first step the number of hours for

such subjects was increased, and the study was extended to lower classes. When the teacher, for reasons of his own, resigned, the school immediately took steps to engage one who was not only scholastically qualified, but also experienced in such line of work. The writer felt honored, when the position was offered him. Having found that one teacher was insufficient, the school immediately employed another and two years later a third member was added.

The responsibility that fell on the writer's shoulder was by no means an easy one, but fortunately he was able to get full cooperation from the student body as a whole, the teaching staff, and the members of the school committee. Thanks to them we are able to make substantial progress in a comparatively short time. It is no longer looked upon as a necessary evil of the school curriculum, but as an interesting and invaluable course of study.

Briefly our aim was two-fold. Our immediate goal, which we have already reached three years ago and maintained so far, was the standardization of their knowledge of English in each class. Previously one could find pupils whose knowledge was actually two or three years behind or ahead of the class where they happened to be, promotion being based on their knowledge of the subjects taught in Chinese only. However minimum requirement of English is now to be achieved before they may be promoted.

It is the writer's firm conviction that a foreign language is hardly of any value, unless one is able at

least to read newspapers and the lighter classics intelligently, to write letters that may be readily understood and are technically correct, and to converse fluently using the more common words. Such knowledge is indispensable, should one attempt, through self-study or otherwise, to acquire higher knowledge of English or any other subject in which English language is the medium. We have not reached this goal yet, but expect to do so in two or three more years. Yet judging by the success of our graduates who joined other schools of recognised standing we have done quite well so far.

Lest the readers think our school is utopia for teaching profession, let the writer state that it is not always smooth sailing and we are confronted with obstacles that can hardly be surmounted. Firstly, though the number of hours has been increased, yet it is still far below those of other school of recognised standing. Secondly, the number of years for English is more limited than other schools. On account of these it is quite apparent that our teaching method has, to some extent, to be deviated from the traditional procedure.

With this in view we decide to pursue the following plans:

1. Besides group teaching that we have to undertake in class from day to day, the pupils are also encouraged to make personal contact with the teachers. At the end of each school day instead of dismissing the class each teacher retains a few of the tardy ones,

when individual instruction and attention are given, and an attempt is made to find the weakness of each pupil. In this way group teaching is carried on more rapidly than otherwise without impairing its effectiveness.

2. Subjects are made as practical as we possibly can. Instead of cramming them with theoretical grammatical rules and terms and requiring them to reproduce them in class, emphasis is laid to those which they have to make use of daily, and these are reminded them, whenever they may lapse whether in conversation or in writing.

3. Long before a child learns how to write, he has already learned how to speak. Generally, speaking is easier than writing. Believing in this theory, pupils are taught to speak about two weeks after their initiation in their class in English. Since then a ten or fifteen minute daily drill in conversation is given them for at least a year. Answers are not reproductions of the teacher's sentences given them the day previous, but their own sentences based on common sense or experience. Of course, for the first two or three months the answers, except the order, are mere repetition of the teacher's words, such as "Is this a book?" "Yes, this is a book," or "Is that a boy?" However, the teacher gradually drifts from such kind of questions, such as inserting "my" in the question which requires "your" for the answer; until by the end of two years they have to form their own sentences.

4. Text-books are not based on their merits as text-books, but suitability. They are a means to an end, not an end in itself. Reading books are used not that they may remember the contents, but as a means of creating their interest in English language, appreciation of its beauty, and enrichment of their experience. In higher classes lighter classics supplement their reading lessons.

5. Active procedure rather than passive is our chief method of teaching. Lessons are not carefully explained to them that they may remember, but they have to learn as independently as they possibly can and give their own interpretation of them. As much as possible the teachers encourage them to use their reasoning power through the development of which they are soon able to be intellectually independent. The development of their reasoning power and independence will create their personality which is of far higher value than mere book knowledge. The teachers will show their mistakes and guide them in the right direction, should they, in the course of their study or interpretation, prove erroneous. The teachers help only where help is needed. Being of broader experience, a teacher is, after all, a guide rather than a walking encyclopaedia.

Finally, practice is given them whenever there is an opportunity, for practice makes perfect.

WHY MUST WE STUDY ENGLISH LANGUAGE?

BY CHEN CHIH HSING (Junior Middle School III)

The more languages we know the better, because human beings like to give expressions to their thought, and we must know different languages to talk with different kinds of people. For instance we go to France, but we don't understand French, although we have mouths how can we speak with the people there? If we know many languages, we can also read many books which have not been translated into the languages which we understand. In short if we understand many kinds of languages, we can communicate conveniently with other persons and study many things which are not written in the books which we can't read before.

But, why do we study English and not other languages? In almost every Chinese school there English is taught, and it is considered as one of the most important lessons. Why is it? Because English is the universal language and there are more persons who know English than any other language. We may say that we can use English instead of other languages. We can communicate with other persons easily, and study many things by means of English language; and perhaps, there are still other uses which I don't mention here. In short, English language is very useful and universal, so we must study it.

SMILE A WHILE

Teacher: What is the feminine of Czar?

Student: Czarina.

Teacher: Very well. What do you call the son of a Czar?

Student: (after a moment's pause) Czardine.

Nurse: Ma'am, little Willie drank a bottle of ink.

Mother: What a bottle of ink! Incredible!

Nurse: No ma'am, indelible.

Creditor: Listen, Jack! You owe me f 2000, and never paid back a cent for two years. Let's compromise, I'll forget half of it.

Doctor: O.K. Buddie! I'll forget the other half.

Dentist: Well, I'll have to use silver-nitrate for your tooth.

Newlyrich: Use gold, doctor. Money is immaterial to me.

Little boy: Mr. Johnson, how much must I give for 12 pounds of sugar at 8 cents per pound?

Grocer: Ninety six cents, son. Anything else?

Little boy: Thanks, that's my arithmetic problem for to-morrow.

Professor: Only fools are positive.

Student: Are you sure?

Professor: I am positive.

Professor: Shakespeare wrote "Who steals my purse steals trash".

Student: Serves him right for writing such trash.

Custours officer: Have you anything to declare?

Returned tourist: I declare I'm glad to get back home.

Little boy to his father: Say dad, why are you bald?

Father: Have you seen grass grow on busy streets?

Little boy: No, they can't grow through the concrete.

Waiter: Hey chef! when is a pickle not a pickle?

Cock: When it's a cucumber.

HOAKIAO DAN BAHASA TIONGHOA

OLEH

KWEE KEK BENG

Bahoewa sewatoe orang Tionghoa wadjib kenal bahasa sendiri ada satoe hal jang sabatoelnja tida perloe diroendingken dengan pandjang lebar lagi, tapi sebab kaoem Tionghoa peranakan di sini kliwat loear biasa kadoedoekannja dan mentaliteitnja apa jang sabatoelnja saderhana naek pangkat djadi "soewal" jang roewet.

Saorang Tionghoa tida perdoeli dimana dan tida perdoeli rahajat siapa kaloe masi maoe pandang dirinja sebagi orang Tionghoa moesti kenal bahasa dan cultuur bangsa sendiri.

Sering orang oendjoek pada orang-orang sebagi minister Chen Yu Yen atawa pada toean T'ang Leang Li jang maski tida mengarti betoel bahasa Tionghoa toch bisa berdjasa pada negri dan bangsa.

Ini tida bisa dipoengkir, tapi marika ada sebagi katjoewali dan lagihan kenapa djoestroe pili *marika* sebagi tjonto dan boekan ambil tjonto laen, oepama Dr., Wu Lien Teh dan Prof. Dr. Liem Boen Keng, jang maski doea doea terlahir sebagi peranakan di loear Tiongkok, perloeken pahamken bahasa Tionghoa, hingga jang pertama bisa bitjara Tionghoa dan jang kadoea malahan bisa salin Chu Yuan poenja "Li Sao"?

Baba-baba jang melantjong ka Tiongkok ada jang merasa koerang seneng lantaran marika tida dipandeng

"penoe" sebagi Tjina sebab tida mengarti bahasa Tionghoa samasekali, tapi siapa jang poenja sala?

Orang jang mengakoe Tionghoa dan bernama Tionghoa tapi samasekali tida bisa bahasa Tionghoa m e m a n g ada satoe hal jang loear biasa sekali, seperti djoega saorang Blanda jang tida bisa bahasa Blanda atawa saorang jang mengakoe Djawa tapi tida mampoe bahasa Djawa pasti bakal djadi boea tertawahan dan aken djadi boelan boelan dari djengekan.

Dari pada merasa djengkel pada laen orang, lebi betoel kita bladjar djengkel pada diri sendiri dan bladjar mengarti Tjina jang tida bisa bahasa Tjina wadjib dan haroes dapet djengekan dan hinahan.

• Kaloe kita maoe anggep diri Tionghoa, kita moesti tjotjokin diri pada doenia Tionghoa jang besar dan boekan doenia Tionghoa jang koedoe tjotjokin diri pada Zyne Majesteit de Baba.

Laen perkara kaloe orang memang maoe leboer diri djadi laen bangsa, sebab kaloe begitoe memang orang tida koedoe pikirin bahasa Tionghoa tapi meloeloe koedoe pikirin apa bangsa *laen* soedi trima dan samboet dengan gamelan kedadengannja si anggota dan soedara baroe.

Dan kaloe rasa atawa kira iektihar boeat djadi orang Tionghoa sewadjaranja terlaloe "soesa," b a r a n g k a l i djadi laen bangsa lebih gampang dan seneng.

B a r a n g k a l i djoega tida.

TIONG HWA HAK TONG DAN KEMADJOEAN HOAKIAUW.

OLEH

TAN TONG KI.

Banjak roepa critiek dan segala matjem tjelahan orang soeda timpahkan atas Tiong Hwa Hak Tong. Tapi critiek dan tjelahan soeda oemoemnja moerah, dan soeda loemrahnja jang kadjelekan dan tjatjat lebi gampang diliat dan lebi besar kaliatannja dari pada kabaekan dan kafaedahan.

Antara banjak tjelahan atas Hak Tong, soeda tentoe ada djoega jang berdasar dan beralesan, dan ada harga boeat diperhatiken. Tapi terhadap jang kabenjakan, boleh sadja orang angkat poendak, dan kerdja teroes! Kliroe sekali kaloe orang djadi ketjil hati kerna tjelahan demikian.

Biar ditjelah bagaimana, Tiong Hwa Hak Tong tetep soeda membawa berkah bagi siahwee kita, dan soeda berdjasa bagi kemadjoecannja Hoakiauww di Lamjang ini.

Saorang jang soeda soeggoeh-soenggoeh bekerdja goena Hak Tong ada mempoenjai hak penoeh boeat meras dirinja seratoes kali lebih berdjasa bagi siahwee dari pada seratoes toekang tjelah meloeloe.

Boekankah sadjek lebi tiga poeloeh tahun Hak Tong soeda mengasi peladjaran dan pendidikan pada begitoe banjak pemoeda Tionghoa jang aken tida kenal mata-soerat apabila Hak Tong tida ada?

Boekankah Hak Tong soeda pimpin begitoe banjak pemoeda Hoakiauww kadalem pengidoepan jang lebih berarti dan lebih bergoena bagi siahwee maepoen bagi marika poenja diri sendiri?

Boekankah Hak Tong soeda endoesken kadalem batinnja Hoakiauww itoe soemanget kabangsahan jang soeda bangoenken self-respect, jang soeda angkat kita poenja deradjat bebrapa tingkat dalem matanja laen bangsa?

Mengambil Hak Tong Tegal sebagai tjonto, djalan sanget banjak tahun itoe roemah sekolah ada mendjadi roemah pergoeroean satoe-satoenja dimana pemoeda Hoakiauww di Tegal bisa toentoet peladjaran dan pendidikan jang pantes. Antara "Orang-orang Tegal" jang diboeat bangga oleh Hoakiauww di itoe tempat, sebagian paling besar telah pernah djadi moerid dari Hak Tong.

Betoel tida semoea moerid Hak Tong ada orang-orang jang bisa diboeat bangga, tapi roema sekola mana, dalem doenia, bisa kaloearken hasil jang seratoes procent sampoerna? Maski Eton jang tersoehoer boekar tida mempoenjai moerid jang katjing tjalang.

Bangsa Tionghoa belon mendjadi satoe bangsa jang terindah. Tapi brapa terhina lagi aken mendjadi kadoedoekannja Hoakiauww di Indonesia apabila tida ada Hak Tong jang soeda boekaken marika djalan bagi kemadjoean, itoelah bisa dibajangken!

Orang nanti bilang bahoea Hoakiauww poenja kamadjoean tida ditjiptaken oleh meloeloe orang-orang

1906 - 1936

jang hoeboengken diri dengan Hak Tong. Orang-orang jang beladjar dalem pergoeroean Blanda djoega, ada sama berdjasanja bagi kamdjoean kita.

Tapi djangan diloepa bahoea H.C.S. tida aken tertjipta kaloe Tiong Hwa Hak Tong tida ada. Ini ada satoe hal jang soeda oemoem diakoeh. Maka djoega Hoakiauw jang terpladjar Blanda satjara indirect soeda mengoetang boedi pada Hak Tong boeat peladjaran jang marika terima. Djadi berboekti bahoea biar bagaimana adalah Tiong Hwa Hak Tong jang soeda boeka djalan terlebih doeloe bagi Hoakiauw poenja kamadjoean.

Salaenja itoe tida boleh diloepa bahoea perlaenan dalem pendidikan dan peladjaran djoestroe ada meroepaken satoe rintangan bagi karagaman dan kamadjoean antara Hoakiauw. Perlaenan pendidikan soeda menjebabken perlaenan pemandangan dan pikiran, hingga pametjahan djadi terbit antara orang-orang jang terpladjar Tionghoa dan orang-orang jang terpladjar Blanda. Barangkali aken mendjadi lebih beroentoeng bagi kita poenja siahwee apabila antara kita tjoema didapet sadja satoe systeem pendidikan.

Kita tida bisa tida boeat kagoem itoe kamaoen keras, initiatief, dan karagaman jang soeda dioendjoek oleh Hoakiauw lebi dari tiga poeloh taoen jang laloe, dengan mendirikan Tiong Hwa Hwee Koan serta Hak Tong. Itoelah satoe milestone jang paling penting dalem hikajatnja Hoakiauw poenja kamadjoean.

Orang-orang jang blakangan soeda teroesken dengan setia angen-angen jang moelia dari itoe pioniers. Melawan roepa-roepa kasoekeraan dan rintangan, marika soeda lindoengken dan pelihara teroes itoe perkoempoelan dan roemah sekola sahingga ini hari. Hikajatnja banjak Hok Tong, antaranja termasoeok Hak Tong di Tegal, ada mendjadi boekti bahoea di banjak tempat Hoakiauw soenggoe tida terlaloe impotent, bahoea marika bisa bekerdja, dan masi ada mempoenjai itoe sifat oelet dari orang Tionghoa aseli.

Maka Tiong Hwa Hwee Koan dan Hak Tong sabetoelnja ada symbol dari Hoakiauw poenja initiatief, karagaman, kamampoean bekerdja, dan kaoeletan. Dan salaennja sebagai symbol, ia djoega bisa dipandang sebagai thermometer dari sifat-sifat moelia.

Hoakiauw ada mempoenjai sanget banjak matjem perkoempoelan, tapi bisa dipastiken bahoea antara laenja tida ada satoe jang bisa direndengken dengan Tiong Hwa Hwee Koan boeat moelianja ia poenja pakerdjahan; tida ada laen perkoempoelan jang soeda bisa oendjoek hasil begitoe goemilang, begitoe besar faedahnja bagi siahwee seperti: Tiong Hwa Hwee Koan.

Maka Tiong Hwa Hwee Koan ada itoe perkoempoelan jang pantes mewakilken Hoakiauw, jang pantes marika boeat bangga, jang haroes marika toendjang sapenoehnja tenaga.

Peringatan berdirinja Tjong Hwa Hwee Koan Tegal tiga-poeloeh taoen ada satoe kadjadian jang haroes diboeat girang dan diboeat bangga boekan tjoema oleh pendoeboek Tionghoa di Tegal, tapi djoega oleh Hoakiauw di seloeroe Indonesia. Hoakiauw di Tegal soeda mengasi satoe tjonto jang baek sekali tjara bagaimana initiatief, karageman, dan kaeletan soeda bisa dioendjoek.

Kita saluut pada orang-orang jang soeda berinitiatief boeat diriken Tjong Hwa Hwee Koan Tegal. Kita saluut pada orang-orang jang soeda oendjoek begitoe banjak karadjinan dan kaeletan meneroesken pakerdjahannja itoe pioneers, dan di hadapan begitoe banjak kasoekeran dan rintangan, soeda menjebabken hingga itoe perkoempoelan dan roemah sekola bisa djoega dapetken kamadjoean teroes, satindak dengan satindak.

Kita saluut pada orang-orang jang aken melandjoetken itoe pakerdjahan moelia, serta harep jang marika djoega nanti oendjoek diri tida katjiwa dengan itoe traditie.

APA SEKOLAHAN² TIONGHOA ADA SATOE KEGAGALAN?

OLEH

THO PING LIEP.

Sin Po telah lakoeken satoe pakerdjahan jang berharga dengan siarken enquette pada sekolahan² Tionghoa di Indonesia, tentang mana kita bisa dapet batja dalem ia poenja Jubileum Nummer 1910-1935. Didalem itoe penjelidikan ada diseboet djoemblah dari pergoeroean² bangsa kita di ini negri, berdasar atas keterangan dari kantoor voor Oost-Aziatische Zaken. Itoe angka 450 boeat orang jang taoe ada tjoekoep tarik perhatian; boeat "orang loear" ia barangkali ada mengheranken.

30 taen doeloe di seloeroe Indonesia baroe terdapat 30 Haktong. Belon banjak lebih lama dari satoe toeroenan kemari-in, dan kita poenja sekolahan² soeda bertambah dengan 1400%! Poekoel rata antara 1906 dan 1936 saben taoen Hwakiao telah berdiriken 14 Tjong Hwa Hak Hauw, Ping Bin Hak Hauw, dan pergoeroean² sematjem marika.

Itoe orang² jang doeloe ramalken dengan naive bahoea Haktong² kita bakal lekas sampe diadjalnja dan 'dikoeboer' maoe tida maoe soeda moesti saksiken di ini koetika satoe keadaän dari onderwijs nationaal jang masi terpisa djaoe dari djalannan mati. Ini ada satoe feit, ondanks ramalan² jang 'cock-sure', ditambah dengan serangan², tjatjian², dan koetoekean², dan

biarpun moesti menampoh deoembang malaise jang lebih goemoeroe dan meroesak dari itoe segala makian.

Memang tida terlaloe gampang boeat djadi satoe ahli noedjoem, teroetama kaloe itoe meminta pengartian jang dalem dari sifat-sifatnja bangsa-Tionghoa, marika poenja pengidoepan sociaal—di loear sebagai djoega di dalem negeri sendiri—kapentingannja sabagi satoe golongan pendoecek disini, keadaän jang specifiek dari politiek di ini negeri, aliran² pikiran baroe, dan laen² factor. Ini semoea meminta dibikin peritoengan, biar poen satoe *arm-chair philosopher* dengan mata merem melek boleh tida maoe ambil perdoeli pada itoe segala hal jang bikin poesing kepala.

Djika ada satoe oedjian jang paling berat, melit, dan tida mengenal kasian terhadap *raison d'être* dari pergoedoean Tionghoa, itoe ada ini kasoekeran economie jang sampe sekarang soeda berdjalan toedjoe taoen, dan jang semingkin lama semingkin menindih kita poenja pengidoepan. Bila sekolahan² Tionghoa tida mempoenjain harga boeat berdiri teroes, marika pasti soeda “ambles” di bawah ini tindesan jang heibat. Dan soeggoe boekan ada satoe hal jang tjoema tiba kabetoelan sadja marika soeda tida dikoeboer *en bloc*.

Apa orang² jang berpikiran serieus tida dibikin djadi menanjak diri sendiri tentang itoe sebab² jang membikin Haktong² kita oemoemnja masi bisa idoepp sampe di ini djam, dengan zonder dapet sokongan satoe cent poen dari pamerintah, malah diperlocken lebih

tjilaka dari anak tiri oleh banjak dari bangsa kita sendiri jang kaja atawa terpladjar? Moesti ada satoe sebab, dan itoe sebab memang ada. Itoe sekolah² Tionghoa tjoekeopken satoe kaperloean dari pendoecek Tionghoa di Indonesia, dan itoe kaperloean tida dan belon perna berwates pada soeal tjari sesoeap nasi meloeloe.

Soekoerlah jang ini ada demikian. Apa artinja sematjem pendidikan jang tida tjoba oendjoecken pada menoesia bahoea ada permintaän² (eischen) jang Lebih tinggi dari pada kepandean semengga-mengganja oentoek dapetken pakderjahan di kantoer? Idoep sekali-kali tida berarti maken, minoem, berpakean dan beroemah tangga belaka. Kaloe artinja pengidoepan ada begitoe tjoeppet, brapa djaoe adanja perbedahan antara orang dan binatang?

Kita tida aken bitjaraken apa haktong² kita soeda gagal dalem hal persendjatakan moerid² nja goena bisa bekerdja dalem kantoer atawa toko. Bagi orang jang mengarti ini tida perna djadi satoe soeal, sebab sekolah² Tionghoa jang oemoemnja ada sekolah² renda dengan leerplan dari satoe pergoeroean renda jang biasa tida memikoel koewadjib an boeat kasiken sasoeda bladjar 6-7 taoen lamanja. Boeat sebab² jang sama kita bisa harepken apa dari satoe anak kloearan Europeesch Lagere-school atawa H.C.S.?

Tapi dengan tida terlaloe menganglong kita bole tanjah apa T.H.H.K. soeda gagal dalem hal mendidik anak² kita ka djeroesan kationghoaän. Ini ada satoe

soeal jang soenggoe boleh ditimbang dan diroendingken sedikit dalem halamman sanget berwates jang kita sekarang bisa goenaken.

Tida perloe kita bohongin diri sendiri dengan menjataken poeas 100% dengan apa jang kita angengenken terhadap sekolahan Tionghoa. Banjak kali dan dalem banjak hal kita dibikin mennjesel dengan keadaän tida samoestinja jang terdapat dalem satoe atawa laen haktong. Kita tida belaga boeta pada tjtjat-tjtjat dari marika, sebagai djoega kita tida meremim mata pada itoe borok-borok dalem batinnja bangsa Tionghoa.

Haktong² kita belon djadi satoe poesat jang tida bisa diperbaekin lagi dari pendidikan bahasa dan hikajat Tionghoa jang indah dan kaja, dari kabedjikan dan kesopanan Tionghoa jang aloes dan mateng, dari segala apa jang baek dan agoeng dari sifat² kationghoaän. Sijstem onderwijs Tionghoa di Indonesia ada satoe pendirian jang belon bisa taoe dengan tjoekoep pada harganja sendiri. Ia merasa idoepnja boekan tida berarti, tapi ia tida mempoenjain kapertjaiaän penoe pada itoe nama jang ia goenaken. Tempoh ia limboeng, dan rasanja ia bakal djato dan tida bangoen lagi.

Tapi tida. Ada satoe tenaga tersemboeni jang menjokong kita poenja stelsel onderwijs Tionghoa, dan

tetepken tindakannja saben kali ia bersangsi tentang perdjalanan lebih djaoe jang ia moesti 'letakin'. Pergoeroean² kita boleh dihinggapin penjakit di koelit atawa poen di anggota² jang lebih penting poela, tapi ia mempoenjain roh, dan ini roh ada lebih kekel dari segala kedjelekan jang tertampak di bagian loearnja.

Dasar ketionghoän atas-atas mana sekola² Tionghoa dengan standpunt Tionghoa ini dasar ada membri hasil jang sedikitnja mempoenjain arti lebih besar dari pada apa jang bisa terdapat dari sekolah² boekan Tionghoa. Ini boekan ada satoe poedjian; ini ada satoe conclusie jang ditarik dari satoe keadaän jang sabenernja. Satoe poedjian ada tida perloe di sini.

Kasetiaän dan kasoedjoetan pada satoe ideaal selaloe boekan ada satoe perkara jang gampang, dan ada sanget soesa bagi satoe pikiran jang oppervlakkig (koerang mendalem). Begitoelah kita dapetken orang² jang bermoea pertjaia, blakangan djadi adem—ja, malah ada djoega jang moesoehin atawa poen berhianat—pada itoe angen-angen dari pendidikan jang berpokok kabangsaän dan kasopanan Tionghoa.

Djoestroe lantaran ini, kasatiaän dan kasoedjoetan, kaloe dan kapan tertampak, ada begitoe berharga, ibarat sakeping tana soeboer (oasis) di tengah padang pasir jang kering dan tida berwates.

SEDIKIT TENTANG T.H.H.H.

OLEH

TAN LIANG TO.

[Hikajat.] Orang Tionghoa datang ka Indonesia kira-kira soedah ada 1700 taoen lamanja tapi sampe taoen 1729 baroe sadja iaorang berdiriken sekolahan. Sebab-sebab dari ini kita pikir adalah: doeloe orang-orang jang datang kemari kebanyakan ada terdiri dari kaoem jang tida terpladjar, iaorang tida ada ingetan boeat perbaekin keadaän siahwee disini, dan dalem pengidoepan iaorang bisa berhasil zonder dapetken pladjaran dari sekolahan.

Pada taoen 1729 di Batavia telah diberdiriken Beng Seng Sie Wan dimana ada dikasi adjar kitab-kitab klassiek Tionghoa. Sampe permolaän abad ka 19 di Batavia oleh toean-toean Phoa Keng Hek, Tan Kim San, Kho Kim An, Oey Koen I, Phoa Lip Tjay, Khoe Sia Teng, Nio Jang Tong, Liao Jok Sian, Kho Lam Tjiang, Lie Hin Liam dan laen-laenja dibikin propaganda dan pada taoen 1903 di Batavia telah berdiri satoe Tiong Hwa Hak Tong. (Sedari berdirinja Bin Kok namanja diganti djadi Tiong Hwa Hak Hauw). Sesoedah berdirinja T.H.H.T. Batavia dalem tempo 1,2 taoen sadja di Java soedah ada 20 lebih T.H.H.T. diberdiriken. Sampe taoen 1919 djoemblanja T.H.H.H. di Indonesia ada 215 antarnja 128 di Java. Dari siteo bisa keliatan pesatnja kemadjoean dari pergerakan kita. Ini ada disebabken oleh: (1) Datengnja toendjangan soemanget dari negri leloehoer. Seperti pada

taoen 1903 Kang Yu Wei datang kemari. Pada taoen 1905 gouverneur dari Kwangtung Tjeng Tjeen Swan oetoes Lauw Soe I datang kemari dan panggil pemimpin-pemimpin Hoakiao di seloeroe Java datang berkoempoel di Bandoeng boeat roendingken onderwijs kita. Blakangan beroetoen datang brapa orang terpladjar dari kita poenja negri leloehoer dan kasi kita andjoeran keras boeat madjoeken kita poenja onderwijs. (2) Datengnja orang-orang jang bersoemaget baroe. Ini kaoem banjak jang tjeboerken diri dalem kalangan onderwijs dan banjak bikin madjoe keadaän Hakhauw. (3) Pemerintah disini itoe tempo tida beri idjin boeat anak-anak Tionghoa masoek sekola Blanda. (4) Meliat jang orang-orang Japan disini ada amat diindahken djadi mengiri dan taro pengharepan atas onderwijs boeat angkat deradjatnja bangsa.

Kira-kira sedari taoen 1920 sebagian dari Hoakiao moelai sangsie atas kefaedahanja T.H.H.H. atas dirinja Hoakiao. Antaranja ada jang sama sekali tida taro kepertjajaän atas pladjaran dalem Hakhauw. Ini bisa terliat dari datengnja critic jang keras dan andjoeran boeat koeboer T.H.H.H., banjak orang jang sendirinja perna doedoek di bangkoe Hakhauw kirim anaknja ka sekolahan asing, dan penoendjang-penoendjang semingkin hari lebi adem. Ini kesangsian poen boekanja zonder alesan. Antara alesan-alesan jang penting adalah: (1) Bocahnja koerang memoeaskan. Seperti belon ada anak Hakhauw jang pangkoe minister tinggi atawa laen-laen pangkat besar di Tiongkok. Belon ada jang bisa kepalain bank besar atawa kongsie jang

berpengaroe. Betoel antaranja ada jang bisa dapetken kedoedoekan bagoes tapi djoemblanja mesi koerang menjolok. (2) Textbook jang terpake mesi koerang tjotjok dengan keadaän disini. (3) Pemerintah soedah banjak boeka H.C.S. Pada taoen 1926 di Indonesia soedah berdiri 108 H.C.S. dengan 11200 moerid. (4) Orang-orang jang terpladjar Blanda ada lebih gampang boeat dapetken favour dari pembesar disini. Memang oemoemnja keoentoengan jang berada di depan mata ada lebi menarik dari pada ideal jang besar jang menoedjoe ka kebrottoenganja orang banjak.

[Toedjoean Kita.] Kaloe kita liat toedjoeanja T.H.H.H. dalem statuten adalah boeat memadjoeken bahasa dan adat istiadat Tionghoa menoeroet Kong-tjoekauw. Ini memang ada toedjoean onderwijs dari Tiongkok di djemanja pemerintah Boan. Selaenja itoe angen-angen jang dikandoeng oleh penoendjang penoendjang dari Hakhauw dengan pendek ada seperti berikoet:

- (1) Siarken seloeas-loeasnja bahasa national Tionghoa dan kesopanan Tionghoa jang menjotjokin djeman.
- (2) Kasi pladjaran jang bergoena boeat pengidoepan.
- (3) Kasi pengartian tentang negri leloehoer dan Indonesia.
- (4) Didik pemoeda mendjadi anggota bergoena bagi negri dan kemenoesiaän.
- (5) Tjiptaken persobatan dan keroekoenan antara segala bangsa disini.

- (6) Memboeka djalan boeat jakinken pengataoean jang lebi tinggi.

Ini angen-angen seharoesnja di mengarti oleh semoea Hoakiao soepaja djangan sampe timboel salah mengarti hingga Hwa Kiao dianggep ada satoe pendirian jang meroegiken Hoakiao seoemoemnja. Boeat timboelken pengrasaän bentji pada laen bangsa jang bersama-sama kita tinggal disini ada satoe keboeroekan besar, tapi sembari bersobat tida haroes kita loepaken diri.

[Bestuur.] Banjak bestuur T.H.H.K. memdjabat bestuur dengan djiatsim 5 minuut sadja. Sesoedahnja itoe api jang pendek oemoer padem lantass kloear segala tjara tjintjay dan merika soedah merasa seneng kaloe pendirianja tida roeboeh. Ada djoega bestuur jang mendjabat boeat dapetken nama baik sadja, hingga sering kali terbit bertengkaran jang tida berarti antara temen sendiri dan tempo-tempo ini berboentoet dengan petjahnja satoe sekolahan djadi doea atawa tiga sekolahan, sampe kedjadian satoe desa ketjil misti piara doea atawa lebih dari doea Hakhauw. Begitoe Hakhauwnja djadi koerang baik. Ini ada disebabken lantaran marika ada koerang paham sama toedjoeanja pendirian jang marika pimpin. Kita sekarang haroes bergirang jang plahanplahan ini keadaän moelai tersapoe dan kaoem bestuur moelai mendoesin tida tjoema bergiat boeat tjari wang tapi djoega pikirken bagaimana misti goenaken itoe wang dengan betoel.

[Goeroe.] Tempo permocla diboekanja Hakhauw lantaran soesahnja mendapet goeroe jang setimpal maka banjak orang-orang sematjem kwamia sinshe masoek dalem kalangan onderwijs. Sekarang ini matjem keadaän soedah dibasmi abis. Pengoeroes soedah moelai mendoesin dan pilih goeroe-goeroe dengan lebih ati-ati. Sebetoelnja pada ini waktoe ada banjak goeroe-goeroe jang baek tinggal kaoem pengeroes awas memilih. Goeroe-goeroe jang baroe dateng dari Tiongkok kebanyakan tida mengarti bahasa dan keadaän disini. Ini menjebakken Hakhauw djadi koerang tjotjok boeat ini tempat. Tetapi haroes diketaoei bahoea antara goeroe-goeroe totok banjak djoega jang soeka perhatiken betoel keadaän disini dan taro banjak sympathy pada pergerakan pemoeda Hoakiao.

[Centralisatie.] Hakhauw-hakhauw perloe sekali mempoenjai satoe central jang diwadjibken boeat atoeer curriculum dan textbook, berkenalken goeroe-goeroe jang baek, dan kirim inspecteur ka Hakhauw-hakhauw di sloeroe Indonesia boeat priksa dan kasi oendjoek djalan boeat perbaekin itoe pendirian.

Sekarang lantaran tida ada central makanja keadaänja satoe Hakhauw ada berbeda sama laen Hakhauw. Bilang sadja djoemblanja Hakhauw, goeroe-goeroe dan moerid-moerid kita misih koerang terang. Ada perloe sekali boeat itoe inspecteur report pada central tentang Hakhauw jang baek dan kasi

oendjoek brapa hal jang bole diambil boeat tjonto dan lebi djaoh tentang keboeroekan jang perloe dirobah.

Textbook jang dipake dalem Hakhauw banjak terkarang boeat pemakean di Tiongkok. Soedah tentoe isinja ada banjak jang koerang tjotjok boeat dipake disini. Sedeng di Tiongkok sendiri textbook jang terpake di Peiping ada mempoenjai supplement (tambahan) jang berlaenan sama supplement di Canton lantaran keadaän hawa, hasil boemi dan kebiasaän pendoeoek ada berlaenan. Sekarang kaoem onderwijs disini soedah moelai mendoesin tentang ini dan banjak jang tjoba karang boekoe boeat pemakean disini, maskipoen isinja mesi blon bisa dibilang memoeaskan betoel, tapi itoe soemanget boeat tjoba berkerdja sanget bole dikagoemken. Boeat selekasnja atoeer textbook jang baek ada satoe kerdjahan penting dan berat boeat central. Dalem ini hal central haroes dapetken pertoeoenganja kaoem terpladjar dari Tiongkok dan djoega dari sini. Sebelonja ini bisa dikerdjaken kita haroes lebih doeloe bertindak boeat bikin supplement boeat textbook jang sekarang terpake. Boeat ini kerdjahan kita moesti koempoelken orang-orang pande dan meterial-material jang soeroep. Dalem memilih orang kita haroes koempoelken orang-orang jang masing-masing paham sama onderwijs, ilmoe boemi dan hikajat dari Tiongkok dan Indonesia, keadaän tetaneman, binatang darat dan laoet di Indonesia, keadaän economy Indonesia dan djoega laen-laen pengataoean oemoem. Kita haroes sediaken brapa orang jang masing-masing mengarti betoel bahasa

Tionghoa, Blanda, Melajoe, Inggris dan Japan. Material boeat itoe supplement kita haroes petik dari textbook Tionghoa, Blanda, Inggris, dan Japan dan djoega dari laen-laen boekoe dalem segala bahasa jang ada toetoerken tentang Indonesia baek tentang economy, wet, hikajat, kebiasaän pendoeboek maepoen dalem laen-laen hal lagi.

[Bahasa asing.] Kita anggep segala bahasa selaenja bahasa Tionghoa ada bahasa asing. Boeat menetepken bahasa asing jang mana kita aken kasi adjar di Hakhauw ada satoe soeal jang boekan gampang. Kita pikir kita haroes kasih adjar bahasa Melajoe di klas rendah lantaran banjak anak-anak kampoeng tida ada kans boeat teroesken pladjaranja lebih tinggi sedeng ini bahasa ada perloe boeat iaorang. Boeat anak-anak jang maoe teroesken pladjaranja ini bahasa poen bergoena, malah boeat beladjar bahasa Tionghoa pengartian bahasa Melajoe ada menggampangken. Moelai dari klas ampat kita haroes kasi adjar bahasa Inggris, ini ada perloe boeat memboeka djalanan ka sekolahan jang lebih tinggi di Tiongkok, Europe atawa America. Boeat anak Hakhauw teroesken pladjaranja di midrasa Blanda ada soesah maskipoen sepertinja kita gentiken bahasa Blanda di tempatnja bahasa

Inggris. Moelai Chuchung perloe kita kasih adjar bahasa Blanda soepaja seabisnja Kaochung merika bisa mengarti toelisan-toelisan Blanda jang banjak tertampak. Tetapi haroes diniget bahoea itoe pemilihan bahasa asing meloeloe bergantoeng atas keadaänja waktoe dan tempat.

[Sekolahan goeroe, Sekolahan dagang, Sekolahan pertoeakangan.] Ini matjem sekolahan kita haroes berdiriken di Java setjepetnja. Tjoba kita pikir jang di Indonesia soedah berdiri tida koerang dari 450 Hakhauw tapi kita belon berdiriken bilang sebidji sekolahan goeroe. Sekolahan dagang dan pertoeakangan poen kita perloe berdiriken lantaran Hoakiao kebanjakan bergoelet boeat pengidoepan dalem kalangan dagang dan pertoeakangan.

Harep sadja Hoakiao bisa beragem dan oendjoek keoeletan lebih besar boeat madjoeken ini pendirian jang dimaksoedken boeat kesedaranja dan kemakmoeranja orang Tionghoa seomoemnja. Tentang plan-plan jang lebi besar dan sempoerna kita jang mesih koerang pengalaman belon bisa oetaraken disini, banjak harep kaem terpladjar Hoakiao soeka berame bantoe boeat pikirken.

BABA TERBLAKANG 250 TAOEN

TERPETIK DARI SIN PO.

Bangsa Tionghoa peranakan jang sekarang, Kadoedoekannja kira-kira sama dengan bangsa Blanda-indo kira-kira 250 taoen berselang.

Sebab di itoe djaman poerbakala djoega si baba Blanda alias "Indo Europeaan" tida ambil perdoeli pada bahasa laloehoernja, jalah bahasa Blanda.

Seperti djoega sekarang banjak sekali Tjina jang tida mampoe bahasa Tionghoa barang sedikit, begitoelah doeloe sekali si Blanda-indo banjak jang tida mengarti sepata bahasa Blanda.

Marika bitjara bahasa Portugeesch atawa bahasa Melajoe, precies seperti sekarang Tjina baba "modern" bitjara Gollans dan baba kolot bitjara Melajoe, Djawa, Soenda atawa setaoe bahasa anak negri jang mana lagi.

Orang djangan kira bahoera doeloe Blandaindo jang tida mengarti bahasa Blanda semoea terdiri dari orang-orang golongan rendah, jalah apa jang biasa dinamaken "Blanda kampoengan".

Tida sampe di golongan paling tinggi ada Blanda jang boewang bahasanja sama sekali, hingga tinggal namanja sadja Blanda jalah satoe keadahan jang sanget mirip dengan keadahan baba Tjina di ini djaman terang berderang.

Seperti doeloe disini ada familie raad van Indie Blanda jang bitjara Melajoe di roemah, begitoelah sampe sekarang ada "kepala bangsa" Tionghoa jang tida taoe satengah perkatahan Tionghoa.

Dalem sala-satoe congres bebrapa taoen berselang, satoe sianseng angkat bitjara dan goenaken oetjapan "long pwee".

Di itoe congres ada satoe officier Tionghoa jang tanja pada saorang didampingnja, apa artinja itoe perkatahan, hingga satoe ambtenaar voor Chinesche zaken bangsa Blanda totok geli hatinja dan ampir tida bisa tahan boeat tida tertawa terpingkel-pingkel!

Satoe kapala bangsa Tjina jang tida ngarti satoe oetjapan Tionghoa jang begitoe oemoem!!

Di djaman doeloe satoe lid raad van Indie Blanda jang menikah dalem taoen 1698 di sini, di roemahnja selaloe bitjara Portugeesch dan kamoedian Melajoe.

Dalem boelan Januari 1675 di Batavia antara lima pridato dalem gredja Christen jang dilakoeken oleh padri-padri Blanda, tjoema 1 ada dalem bahasa Blanda.

Jang laen ada dalem bahasa Portugeesch dan Melajoe.

Doea padri Blanda jang idoe di boentoetnja abad ka 17 ngakoeh iaorang begitoe biasa bitjara asing (Portugeesch), hingga tida mampoe bahasa Blanda lagi dan banjak Blanda di itoe djaman kaloe denger orang bitjara Blanda boeroe-boeroe "noke save" (kaga ngerti).

Sekarang ini semoea kadengerannja sebagai dongengan, sebab sekarang biarpoe Blanda-Indo jang paling rendah mengarti bahasa Blanda dan perloeken bahasanja.

Tapi jang masi berada dalem keadaän marika 250 taoen berselang ada si baba Tionghoa, jang disoenat dan pake setangan kapala tida maoe, tapi peladjarken bahasa Tionghoa poen "oga".

Blanda-indo sekarang sanget maloe, kaloe tida mengarti bahasa Blanda dengan baik, tapi antara Tjina-Indo biar tida mengarti satengah perkatahan Tionghoa boekan adja tida maloe, tapi bisa djadi kapala bangsa.

Ini keadahan jang terlaloe loear biasa moesti dirobah dan dirobah salekasnja; si baba haroes merasa sanget maloe kaloe tida mengarti bahasa Tionghoa dan sebagai perasahan sangsi katanja permöelahan dari segala filosofie, barangkali perasahan maloe dan katjiwa djadi poko dari perobahan.

Memang sanget baik jang si baba mengarti bahasa anak negri, mengarti bahasa Barat, asal sadja bahasa sendiri djangkan diloejakan sama sekali.

Baba Blanda telah bisa robah sikepnja, hingga sekarang tida ada jang tida bisa Blanda lagi; jang belon mampoe robah keadahanja ada si baba Tjina hingga di abad ka XX ia masi bersifat sebagai bangsa Blanda-Indo ratoesan taoen jang socda!



三十週年紀念夜被遺忘的一羣

HATOERKEN TRIMA KASI PADA:

Penderma-penderma jang paling blakang ini, seperti: N. V. Handel Mij. Liem Goan Kwie Tegal f 1000.—, pachter Tek Hay Kiong Pasar-Malem f 608.25 dan Comite Garden Party Shiong Tih Hui Tegal f 32.50. Selainnja itoe kita poen soeda tjatet dalem hikajat dari kita poenja pergoeroean.

Poen pada penderma-penderma jang dengan perantarannja toean-toean Liem Wie Hway, Liem Peng Hian dan Ong Sioe Tiok c.s. koetika boelan September 1934 jang terseboet dibawah ini:

Tan Liang An	derma	f	3.—
Tjia Tjin Lion	"	f	5.—
Yap Kian Siong	"	f	2.—
Liem Kim Tjwa	"	f	2.—
Tjia Tjin Soey	"	f	5.—
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Liem Boen Tin	"	f	3.—
So Keng Siong	"	f	3.—
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Oey Tiang Hin	"	f	5.00
Na Eng Hoey	"	f	5.—

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1906-1936

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